THE MISSIONARY HERALD

AT HOME AND ABROAD

Pacific School of Religion
Berkeley, Calif.

SEPT. 1937

The Summer Appeal of the AMERICAN BOARD Closes September 8th, 1937

On August 14th, the day of going to press, $50,009.99 has been received in response to the annual appeal of June 8th.

We need $41,000 more before the close of our fiscal year on September 8th to meet our budgeted income from this source.

WILL YOU HELP?

We are deeply grateful to the 1591 loyal friends who have already sent their gifts this summer. Last summer, 2480 friends gave $82,346.16. Gifts from 1065 friends who supported this Cause last year are yet to be received. They will come before September 8th.

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Will you ask a friend to send a gift before September 8th?

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The Books Close September 8th

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Foreword

Claton S. Rice had his early ministry in Utah before going to Montana as superintendent. Three years ago he became superintendent of Washington. Max H. Webster is a Vermont boy who held a home missionary pastorate at Broadus, Montana before going to a group of churches around Westfield, Vermont, where he has been for two years. Carl Dille organized the Everett larger parish in Southern Pennsylvania. He is now pastor at LeRaysville, Pennsylvania. Alfred H. Bartter is pastor of the church in Madrid, Iowa. John Reisner is Secretary of the Agricultural Missions Foundation. Miss Branch is Principal of Tillotson College. Miss Hosley, formerly of Seattle, now lives in Los Angeles. Howell Davies is Mid-West Regional Secretary. Mrs. Reidt is the president of the Woman's organization in South Dakota, and president of the Association of Women State Presidents. W. C. Besselievre, pastor at Pierre, S. D., previously served a number of Western home missionary churches. Mrs. Shute, as Agnes Kelsey, was formerly Assistant Educational Secretary of the American Board. Thomas A. Tripp is Associate Director of the Department whose work he describes. George C. Bellingrath is president of Piedmont College.

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The Missionary Herald

At Home and Abroad

Representing the Home and Foreign Boards of the
Congregational and Christian Churches
Continuing the *American Missionary* and the
Missionary Herald

Vol. CXXXIII **SEPTEMBER, 1937** **No. 9**

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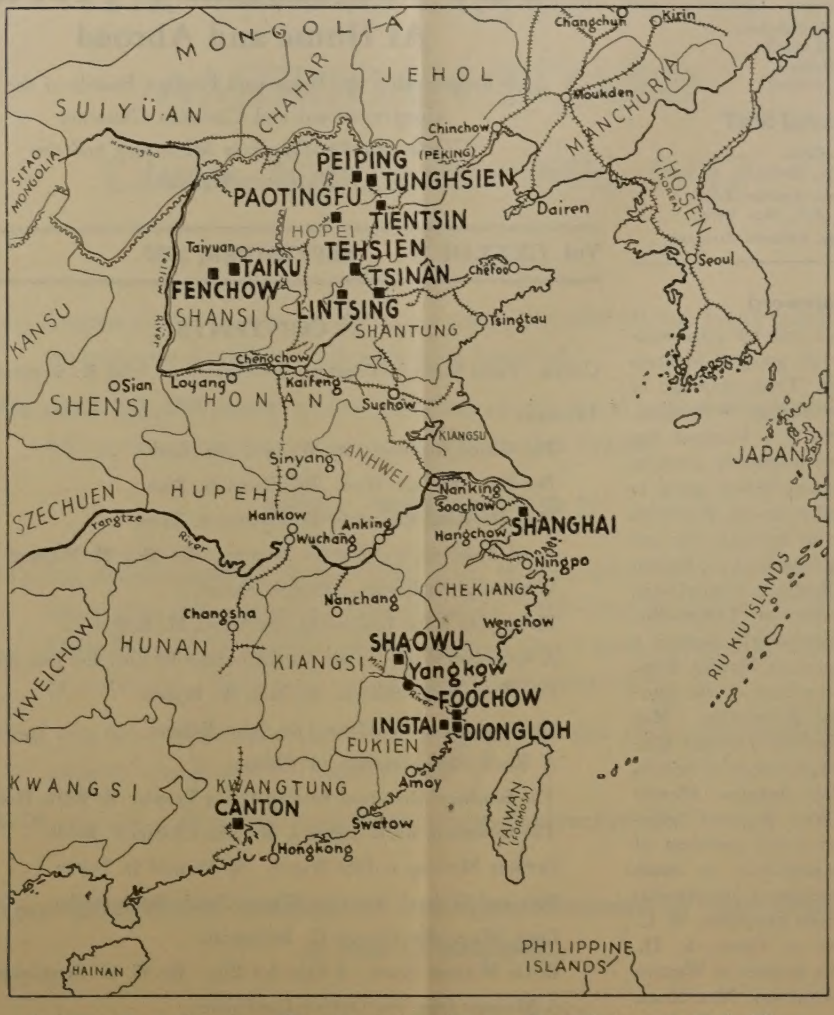
The China Situation

By Secretary Fairfield



Points where American Board missionaries are located appear in boldface capitals. Shaowu and Lintsing were unoccupied at last reports. Many were gathered at Peitaiho, a seaside point outside the zone of hostilities

THE death of Dr. Frank Rawlinson in Shanghai on August 14 from an airbomb brings home to our Congregational-Christian circle with sickening reality the fact that the Far East is the scene of hostilities on a wide scale which are bound to affect our work. Warfare inevitably involves vicarious suffering of the innocent. Frank Rawlinson was one of China's best friends and made every effort to be fair to Japan in personal attitude and editorial comment in the *Chinese Recorder*. He had been the editor of this interdenominational organ of the Christian movement in China since 1912. Fuller comment will appear in the October issue.

The present struggle differs from those in the

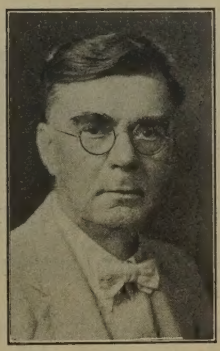
past in being one for the actual possession and control of three of the ancient Eighteen Provinces which constitute China Proper, as distinguished from former efforts to secure parts of dependencies only recently formed into provinces. It differs from the other past conflicts in a unity of purpose on the part of all military elements in China which has never been seen before. All factions seem to have reached the conclusion that more would be risked by supine yielding to Japanese penetration than by making such resistance as has been made possible by China's preparations during the years of stalling since 1931.

The fighting in *Tientsin* and *Tunghsien* (Tungchow) was in part in the immediate vicinity of our mission centers in the two cities. The area southwest of Peiping where the earliest struggles occurred is right in our Peiping rural field. *Paotingfu* and *Tehsien,* frequently mentioned in dispatches as advanced bases for armies representing the central government, are cities with important institutional work and wide areas around in which church work is carried on. *Lintsing* and *Tsinan* would be involved if Japanese armies pressed further south, or if they came up the railway from Tsingtao. Our Shansi stations, *Taiku* and *Fenchow,* are on a high tableland protected by mountain ranges with few passes, and presumably would be involved only in a later stage of the fighting. They are behind the strongly fortified series of defensive positions which China has been quietly preparing for some time. In *Shanghai,* our representation was limited to Dr. and Mrs. Rawlinson and to Rev. E. H. Ballou who is temporarily loaned to the staff of the National Christian Council, but who at last reports was still at Peitaiho in North China, well out of the danger zone.

With such proximity to the fighting, it is a cause for profound gratitude that not only have none of our missionaries in North China been injured, but also the property at Tientsin, Tunghsien, and Yenching University near Peiping has escaped damage. We wish we could be sure that the same thing were true of the hundreds of Christian families and Christian workers in the region.

The gloomy forecasts concerning the future of mission work in North China which have

In Memoriam



Frank Rawlinson

January 9, 1871 - August 14, 1937

Interpreter

Of Christ to China—Of China to America

appeared in the newspapers seem overdrawn and we do not believe our missionaries will paint such a picture when their letters begin to come. Educational institutions may be unable to carry on the work as they have done before and may even be unable to open for the fall term. Much of their present leadership may find it impossible to function under the new conditions. Hospitals may experience difficulties in carrying on. Even the outstanding leadership of the churches may be hampered and suppressed, and morale seriously injured. BUT the great groups of needy people will still be there, and seventy-seven years of labor have laid the foundations of a church that we believe will continue to exist even under the overwhelming scourge of war and alien occupation.

It is for us of the Congregational and Christian churches of America to pray steadily for those who are bearing the immediate dangers and hardships of the struggle; to pray that God may once again make even the wrath of man to praise Him and forward His work; and to express our sympathy for struggling China and our love for what we believe to be mistaken Japan by steady support of all work in both countries that it is possible to carry forward, in the belief that only in the spread of true Christian fellowship is there any adequate safeguard against the horrors of war.

No Place Further West

By Claton S. Rice

THREE hundred years ago my paternal ancestors started to farm the soil of the old Bay State. Perhaps your forefathers were there ahead of mine. These men were mostly farmers, for a livelihood could be obtained only from soil, sea, or woods. The most dependable living came from the soil.

For nearly three hundred years some of us have been traveling west. All along the way there are homesteads which the people of our clans wrested out of virgin forests and friendly prairies and arid sage brush. There have been farmers, good ones, in every generation.

As I write this I am at a point far northwest. The roar of the Pacific fills my ears, as I look into the setting sun. I know that beyond the sinking sun are the teeming millions of the Orient. There is no place further west, in the Orient, or in the sea, for my children to take up land.

North in Alaska, south in Mexico or far away in South America, yes. But my children probably will not go there, any more than will yours. Our westward trek is at an end, and the Pacific Ocean is throwing us back upon ourselves. This condition we face for the first time in our nation's history.

Until now, when the struggle for existence became too severe, or when the spirit of adventure took possession of us, we moved on to new land. We stayed there no longer than we wanted to stay, for there was always unoccupied land beckoning further west.

Today the people in the drought areas, our kinsmen on marginal lands, the farmers caught on high-priced lands for which they cannot pay, those who find the cut-over areas impossible to farm, those who have built up the wonderful apple-orchards of the Wenatchee and Yakima areas, but who find that all too often the fruit growing game is a losing game when played according to present rules—these people of the northwest, who are among the last of our pioneers, find that they cannot escape by moving further west. There is no "further West."

I recently attended the alumni banquet of Whitman College at Walla Walla, Washington. Two wonderful women spoke, both members of the class of 1887. They were pioneer types whose parents came out in the early days to hew homes for themselves in the wilderness of eastern Washington. Although fifty years out of college these women had led rich and useful lives, and were still vigorous physically and alert mentally.

When the meeting was over I walked down town with one of them. I said, "You and I are traveling as people did fifty years ago. We both know how to walk."

"Yes, the days when everyone knew how to walk, the horse and buggy days they laugh about now, were good days," she replied. "People owned their own land. They didn't have to ask the banks or the loan companies whether they could stay on their places or not. Now, most of the farms are mortgaged."

Mortgaged lands! The wonderful wheat fields of southeastern and central Washington, the productive apple orchards of the valleys, the irrigated acres of the general farmer, beautiful productive lands, so many of them are mortgaged! And others are already lost!

Why? Patriotism during the war period, a desire for quick wealth, the urge to own more land, all were factors in persuading many farmers to extend their holdings beyond their ability to save themselves in time of crisis.

The cruel and disastrous demand of the Federal Reserve to liquidate almost overnight was a large factor in breaking many a man.

High pressure salesmanship of automobiles, tractors, and many other delightful conveniences and even necessities which the farmer has been taught to believe are his by right, but yet which he has been unable to pay for under post-war conditions, all have plunged him further into the red.

Desperately low wheat prices for many years, cattle and hog prices below production cost,

nation-wide speculation in farm products which gave the farmer a low price, and which later, when they were out of his hands, gave the manipulator a high price, and forced the consumer to pay much for necessities of life, all these were factors.

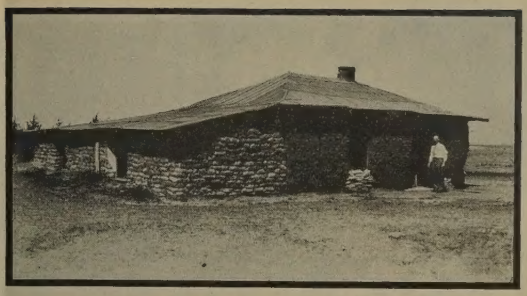
Drought which has blighted vast areas of the Northwest and extended clear down into the south central areas, grasshoppers which have appeared in hungry hordes—these have been devastating things in other areas, though the extreme Northwest has escaped the worst of them.

Even during this period there have been some farmers who have made good. Those who have been favorably situated as regards productive land and others who have been willing to work their families night and day, those who were wise enough not to mortgage lands, and who did not extend themselves during the war period, some of these wise men are in good shape today. But in the main, the great agricultural populations of the Northwest are in an exceedingly unstable financial state.

Government subsidies have enabled many farmers to remain on the land, who without them would have been forced to surrender their holdings.

But government subsidies have solved no permanent problems. They have been merely palliatives. They have cursed the farmer in many ways. They have been destructive of that self-reliance and independence of spirit which have made the farmer the bulwark of Democracy.

This century-old home at Denmark, Iowa, was merely a way-station in the trek across a continent



The day has passed when men could have land for the asking and homes for the building

And with power machinery displacing man power and with no new land to be exploited, what is there left for the farmer who has been dispossessed save to crowd into the already overcrowded city and in desperation to demand "free corn"?

There are those who dream dreams, however.

I sat one evening on the top of a great federal reclamation dam, looking down at the country below which the waters impounded by the dam were destined to reclaim.

I listened with admiration to the superintendent of the project as he told me his dream—that of bringing into this land a group of maintenance farmers, men who would take up small acreages and build homes, not to make money, but homes in which to live.

His father, a New Englander, had kept the old ancestral place back in Massachusetts because it was his home and because he could make a living on it. For generations his people had done this.

This dreamer saw no reason why people could not do the same on this great government project.

But the fact is that they cannot, and will not do it here. Our ancestors did not have to meet the demands for cash we face today. The problem of excessive taxes, expensive farm machinery, a high standard of living to which we have become accustomed, all make it impossible for the maintenance farmer to live unless he has a source of cash income.

The small industries Henry Ford talks about do not exist close to the farms of the Northwest. We shall not solve our dispossessed

farmer problem through maintenance farming for any large number of people at present, unless a cash subsidy is furnished. That subsidy in itself is destructive of self-respect.

I am confident that the Northwest farmer who is still on the land knows that he is not to be saved by spending his way out of debt, or by destroying hogs or refraining from planting wheat in a world where there are millions of hungry people.

He has brains enough to know that financial salvation is not to be obtained by his drinking his way out of poverty into liberal dividends for state controlled and nation blessed liquor stores, even though often he drinks more than he should.

Neither is he a Communist, nor is he anxious even for partial socialization. Yet it is dawning upon him that some sort of government control of production and of prices, not only of raw materials but of finished products as well, may be necessary if he is to continue as an independent farmer.

He is vastly more uncertain of the future than he used to be when he cherished the "Great American Dream." He is more subject to mob psychology than formerly, yet he is still an individualist and in his struggle to hold his land he sometimes dreams.

In his moments of black despair, if he has a car and has money enough to buy gas, he burns up the roads in an effort to escape—something. Things are not right he knows—our money system, our Congress, our rich men, the Jews—things are not right!

Should he lose his place it is not far to that shiftless, flabby state where he will cry for "free corn" as long as a distraught and perplexed government is ready to hand out a dole in some form or other. Then the "strong man" who will promise to mulct the rich and to furnish much "free corn" and many "gladiatorial combats" will become an angel of hope.

Real religion is the one answer to this fundamental character problem. Whatever may be the economic injustices and discouragements he faces, you cannot down a man who knows that he is a co-worker with God.

Yet blatant rural hell-holes swimming in beer, dubbed non-intoxicating by our "infallible" pliable Congress, with Saturday night revels, bid fair to destroy the church-going habits and the religious faith of many young farmers in our area.

Our democratic church, with its keen sense of social responsibility, but with the age-long knowledge that only men of character are of value in a democracy, is not failing in its attempt to function in this crisis.

We are sure that whatever may be evolved to solve our economic ills, the permanent success of any order is assured only when men of character are present within it in large numbers.

We are therefore hard at work here in the Northwest at our fundamental task—building the "Order of Those Who Try," the "Society of the Brethren of Jesus."

The West—The Dream:

New homes, new lives, new hopes we vision
Beyond, far, far beyond the sunset rim,
The goal supreme!
Mirage! We follow o'er horizons dim.
We follow, follow on through deepening twilight,
Through blackest night, through storm, through
fog, through fear—
The darkness fades; mists melt into the clear,
Faint light of dawn; melt into golden sunrise;
For with us, as we travel, goes the sunrise.

G. H. K.

Help the Rural Churches

Through the Town and Country Department

By Thomas Alfred Tripp

NEARLY three-fourths of all the churches in America are rural. In them farmers, truck-gardeners, fruit growers, dairymen, laborers, small-town merchants, garagemen, village bankers, fishermen, mill workers and mill owners, rub elbows and bow in reverence to God. The fellowship of Congregational and Christian churches has its full share of these town and country churches.

A rural church is usually defined as one which is located in the open country or in a town of 2,500 or less in population. A rural church is one which serves a community composed of people who are close to the soil, who make their living from agriculture and who serve the farmer and are more or less influenced in their mode of living by farming.

In an effort to help rural churches meet the specialized demands of their particular situations the Town and Country Department is maintained by the Church Extension Division of the Board of Home Missions.

The way in which this service is rendered may be seen as it operated in the Georgia Conference recently. The rural parishes in that state are mostly in yoked-fields of four churches each. Heretofore about the only relationship existing between churches in a yoked-parish was the fact that they each employed a fraction of pastor-time; that is, they joined in the support of a minister who served each of them part time.

There was a general feeling in the state that this relationship should be extended. Accordingly, the conference superintendent consulted the Town and Country Department and a tentative plan of "Parish Coöperation" was outlined.

The superintendent invited the representative of the Department to speak and lead discussions on the subject at the annual state-wide Convocation of his pastors.

Before and after the Convocation the representative and the superintendent visited certain parishes that desired help along this line, spending from several days to a week in a place.

As a result, three parishes of four churches each have a plan of "Parish Coöperation" that is working. Churches which were related to each other by the mere fact that they hired the same pastor for part-time service, now have many things in common.

They are organizing parish councils, representative of each church in the yoked-field, to conduct that part of their total program which they perform in coöperation, just as the official boards of each carries out those phases of their work which they can best do separately.

They join in "fifth Sunday meetings" which last all day with services of worship, forums, leadership training conferences, young people's discussion groups and fellowship encouraged by a bountiful basket dinner.

A parish-wide week-end young people's conference, bringing together all the youth of the four churches, is held once or twice a year.

A mimeographed parish paper, an annual parish picnic, and joint ownership and care of a parsonage are a few of the projected activities of this plan of parish coöperation resulting from the united efforts of the Town and Country Department, an imaginative conference superintendent and a group of alert pastors.

A number of state conferences have active rural church committees which the Town and Country Department serves as a consultant.

Recently the Rural Life Committee in Connecticut set up a one-day rural church institute in which all the ministers of a local Association came together to study their common problems with a representative of the Department assisting in the program.

In December the Iowa Conference Committee on Rural Work will conduct a series of

institutes in each of its nine Associations and a number of special efforts in certain local churches when the Associate Director of the Town and Country Department will be one of the leaders.

Montana Conference has a number of rural churches which are considering the problem of forming a series of yoked-parishes. At the request of the superintendent, a representative of the Town and Country Department is spending a month in the state to assist in this task.

Conference superintendents are often asked by rural churches to assist them in locating a new minister and since the Department, in turn, is frequently consulted by superintendents to help in finding the right man, it keeps a list of available rural-minded pastors who desire to relocate. A considerable number of churches benefit each year by this mutual service.

Annually, the Church Extension Division of the Board of Home Missions sends out about a hundred students to work in rural churches that are in need of special service. With the cooperation of the Conference superintendents, the Town and Country Department supervises this work through the Student Summer Service.

Special rural emphases, such as annual Rural Life Sunday and the current home mission study theme on the "Rural Church in America," are promoted by the Department.

Special service is rendered in supplying or suggesting speakers on town and country church work at the state Conferences, local Association meetings, state meetings of the Women's Councils, rural life institutes, ministerial groups and young people's conferences.

A plan of coöperation is maintained for sharing with the rural departments of other denominations through the Town and Country Committee of the Home Missions Council and through other coöperative agencies.

For instance, some 30 interdenominational summer schools for rural pastors are conducted in the Land Grant colleges throughout the country through this relationship.

These are a few of the ways in which the Town and Country Department seeks to help local churches. Three points seem important.

The Fredonia Church, Barnesville, Ga., dates from 1853. To such churches the Town and Country Department extends fellowship

First: Fellowship with pastors in town and country parishes and direct contact with these churches are the goals of field work. Much of this is done by helping a pastor right in his parish as he does his regular tasks and by sharing in the daily life of the parsonage by the roadside.

Fitting into the program of each Conference and on the invitation of the state leaders, service is rendered in state and other area meetings, followed as far as possible by visits to local parishes in need of special assistance.

The aim is to help rural pastors improve their worship, Christian education, evangelism, leadership training, social action, housing and equipment, and financing.

Each church must by necessity, work out its own program but the Town and Country Department is a resource available to them as they seek help at specific points.

Second: The task is a spiritual one. A Christian approach to the work of the Church with persons and with the community is the need at all times. An effective program of rural work will include a continuous effort to re-interpret the Gospels for our day and to capture the spiritual values in rural life.

Third: The rural church will have an effective appeal as it helps people in the struggle of daily living. [*Continued bottom page 389*]

Rural Problems in Northern Vermont

By Max H. Webster

VERMONT has broken into print of late both politically and pictorially as the most important producing portion of the Boston "milk-shed." It is a land which deserves such publicity.

It is pleasanter far to tell of the Vermont which the tourist and camper delight to explore than to touch upon the intricacies of the economic and social picture in the northern areas of the state. Yet it is the latter which bear more immediately upon the life of the rural church and its future.

Though the observer of Vermont scenes finds an unchanging glory in the skyline of the mountains, there are changes in the valleys. From the standpoint of the Protestant church the changes are statistically discouraging.

It is not likely that the churches of New England's towns and cities which have been consistently nourished by migrations from village and open country can count upon replenishment of numbers from this source as largely in the future.

It is highly probable that some portions of rural New England will make increasing demand upon the home mission funds of the churches.

Several factors justify such a prophecy. The uncertain state of the milk market will not be included. Although a most discouraging part of the present picture, it is not an insoluble problem.

LUMBER INDUSTRY

In the once important lumbering industry there is less likelihood of early recovery. The great timber resources of the state have been very largely exploited. The remaining forests can be counted upon to produce fairly steadily, but the logs are now trucked to the urban centers, and manufactured in large factories, rather than being milled in the small villages.

A large proportion of abandoned farms are to be traced either to the cutting off of the lumber which made them worth holding, or to the

Around the Old Farms of Vermont are gathering many new problems

disappearance of the local sawmill which furnished work to supplement the income of a summer dairy. Woodlots remain as stump and Christmas tree pastures, and the summer dairy adds "surplus" milk to the Boston market.

Where the small industry remains, the twenty-two cent an hour wage for part-time work does not build a very solid structure of economic prosperity.

A special factor bearing upon the economic picture in northern Vermont is the price differential between Vermont and Quebec. Both merchants and farmers face stiffer competition from low-priced Canadian products than do those farther south.

POPULATION TREND

Fully as significant for the Protestant rural church is the population trend. Though there is no longer a large immigration of Canadian French from Quebec, the proportion of French and of Catholics in the population is growing.

Those who look upon the surface of census figures note with interest an increase in the birth rate of northern New England. This is quickly explained, one suspects, by a glance at the births reported in town annual reports—Marie Alexandrine Jeannine, Pauline Adrienne, Joseph Leon Raoul—it is not necessary to add family names to tell what racial and religious background these children are likely to possess!

In some areas the infiltration of the French people seems virtually to set a time limit upon the life of the Protestant church. This year in one village there was not a single normally English-speaking child in the first four grades in the school. The only ones who could be considered part of a Protestant parish were either French Protestant or merely non-Catholic.

Of course our churches may have a significant ministry to such as these. On the whole, when families drop out of the Catholic church, it is the children rather than the parents who make contact with other church groups. This may help account for the wholesome proportion of children in the Protestant churches of rural New England.

Changes in the means and ease of transportation and communication have contributed to a third fact of great significance—that of cultural

CULTURAL DISPERSION

dispersion. There is an increasing break-up of the village and neighborhood as a center of culture, and the separation of those who have means to participate in the activities of larger centers from those who have them not.

The farm and village home is not the cultural center it once was. Schools are centralized and transportation is provided for High School pupils. Automobiles take part of the population to the cities for their good times.

Perhaps the "killing power of the city church" is not as much in evidence here as elsewhere. Yet the larger town with its varied activities does tend to destroy the village and neighborhood as a significant cultural center. And a new division in the community arises—between those who can get away with some regularity, and those who have to stay home.

If the follower of Christ is one who is able to discover compulsions in situations, then the Christian churches ought quickly to decipher the tasks set for them by the handwriting of the times in Vermont's northern valleys.

To the pessimist the task may savor a little of covering a statistical retreat. To the wiser observer, even rear-guard actions are important in the battles of the Lord.

There is not the same thrill in reordering a long-established endeavor as in driving a pioneer salient on new fronts, but the importance of the operation may be equally great.

It is important that the thinking church join in studies of the economic future of these areas; and the suspicion grows that the churches have more at stake in the dairy industry than in the tourist business.

In rare situations the church might even be wise to lose itself in some coöperative experiment in order to find itself in a renewed ministry to the depressed class it does not really reach today.

The population trend suggests a cultural mission which perhaps ought to be minimized in certain other areas of the modern world. In the clash of English and French traditions there is

The prevalence of children's choirs is a bright spot in Vermont church life

need of a mediating group able to interpret the best of our New England heritage to the comparative newcomers in our midst. So large a part of this culture is religious in the broadest sense that only a proud yet wisely tolerant church can interpret it.

A further task is in the recentering of recreational activities in the neighborhood and village. Schools must continue to be centralized, but there may well be a re-birth of other activities near where the people live.

Such a development would keep leadership home and help restore the wholeness of the community pattern. It would bring new nourishment to the lives of those who are left behind when others take the paved highways to town.

If religion and intellectual enlightenment are to march hand in hand in northern New England, it will be the Protestant churches which will make this possible. Elsewhere, let it be granted, the Catholic church joins in this task. It does not here.

It will fall to the Protestant churches also to interpret and preserve the essentially religious basis of democracy, in both political and economic forms.

Furthermore, it must be the Protestant churches which will make it clear that the way of Christ is not to be subordinated to ecclesiastical considerations. Even a minority group may leaven the lump in such matters as these.

With so large a task, it is fortunate that we have resources of great worth. The very situation, with its plain compulsions, is a resource. Psychologically, a task may be a source of power.

In the second place, the presence of impoverished and under-privileged areas at our very doorsteps is an advantage. Of course, this advantage we share with every seeing church.

One reason why our rural churches cannot cease to live in power is because there are little neighborhoods tucked away in the valleys in every parish where young people and open-eyed Christians of adult years can learn faith through compassion and the work to which it calls them.

Then there is this other resource, which, as long as it lasts, underwrites the strength of the churches of the hill-country. When a certain layman in northern Vermont sold his farm, he was tempted to move to a larger center where some of his children lived and where life for a retired farmer would be richer in variety.

He decided instead to move to the nearby village, because he thought he could help keep alive its small church. That church did not die.

Help the Rural Churches [*Continued from page 385*]

A church which takes an interest in improving the ways of winning honest bread from the soil, seeks to build a more beautiful and wholesome country life and tries to interpret the mysteries of life and death to men who work with nature will draw men unto itself.

Much of the success of the Town and Country Department is due to the faithful labors of Malcolm Dana during the past twenty years, ably assisted by the late Abram W. Sparks from the time of the Congregational-Christian merger in 1931 until his death in 1935.

Wind-Swept

The best "next year country" in the United States is one way of describing Oklahoma. Optimism has had a hard battle with experience, but has usually prevailed.

Oklahoma and Texas young people hold their summer conference at well-shaded Craterville Park

Wheat elevators are the only skyscrapers in rival Oklahoma

Under the leadership of Frank Sheldon, Pilgrim Church of Oklahoma City, became a power in the life of the state. Frank J. Scribner is the present pastor

The little country church at Park is next door to the schoolhouse

Oklahoma

Since the opening of the first portion of the state to settlement in 1889 our churches have shared the vicissitudes of its people. Most of them are located in small towns or the open country.

•

Oklahoma's "Main Streets" are usually both wide and dusty

•

Farm houses hover close to the ground, while the trees have a tentative look

Lawton young people leaving the new chapel provided by the government at Medicine Lake Park in the Wichita Mountains

•

The pioneer tradition expresses itself in this home-made house (below) on the edge of Lawton

Developing Rural Leadership

By Alfred H. Bartter

"This has been a great meeting today! There was no bitter wrangling. Everything was done in peace and harmony. We have better leaders now. We are following them better, too."

Thus spoke a farmer from Northwest Iowa at the close of a meeting on the campus of Iowa State College of farmers from all over the state to consider matters of national legislation.

A few years ago Iowa was making the headlines in the American press. Farmers picketed the highways, threatened the life of a judge who did not see just as they did.

The difficulty centered in their inability to meet their honest obligations. The prices they received for their goods were pitiful in comparison with the sums they had to pay out for debts and for current needs.

As a result there developed an epidemic of foreclosures. Epidemics have never been respecters of persons. Not only the poor and marginal farmers, but also the very best, were being dispossessed; those who were supporting our churches and schools and the better things in our communities were facing foreclosure.

The farmer has always been known as an individualist. He would coöperate only insofar as he received direct benefit. No one cared to discuss his financial distress with his neighbors: it was not done.

When, however, it was seen that so many were in trouble, men began to express themselves. As so often happens, the first thing they did was to lose their heads and fight.

A strike was called. A number of men, after standing picket duty all day, smuggled their cream and eggs into town under cover of darkness.

The wave of striking was followed by one of reasoning. In many counties committees were formed of picked men, fair, reasonable, just, to help make the difficult settlements between landlord and tenant, loan companies and borrowers. A new set of economic principles were developed that gave both lender and borrower a chance.

Soon after this came the A. A. A., whose program carried down into the townships where committees were formed. One of the purposes of these committees was the regulation and limitation of crops.

The men on these committees soon found that they were regarded as leaders in a new program. They were respected and trusted. Called on for speeches, often, they learned to tell their story in a splendid way, having something to talk about that concerned every farmer.

These leaders are being followed. The old individualism is slowly giving way to a new coöperation. Men are now working together toward a new Rural America.

THE CHURCH'S PART

The church has been playing an important part in this development. The circumstances of these years have brought a lot of confusion into our thinking. Men have been working hard. And worrying!

They have found some relief in their own activity, yet have felt a very pressing need of the church: the very fact that it was there gave them strength to carry on.

"Surely the Lord is in this place and I knew it not," exclaimed Jacob the morning after a dream in which he had seen a ladder reaching from where he lay up into heaven.

He was in a strange land, having left home because he had lost his farm to one determined to dispute his right to it. But the assurance of the presence of God gave him courage and will to carry on.

The very fact that the church was there has given the Iowa farmers the courage and the will to carry on, even though they have not always attended its services or given as much as they wanted to to its support.

The church has done something else in Iowa. It has become conscious of its responsibility in choosing and training the leaders for the new Rural America.

[*Continued on page 399*]

A Seven-Day Week for the Rural Church

By Carl and Lois Dille

TODAY we hear much talk of a five-day week, and even a four-day week, in the field of labor. The farmer, however, knows neither an eight-hour day nor a five-day week. It is more often a sixteen-hour day than an eight, and it is always a seven-day week.

So it must be with the rural church if it is to fulfill its peculiar mission, which the late Dr. Kenyon L. Butterfield so well defined to be "To maintain and enlarge both individual and community ideals, under the inspiration and guidance of the religious motive, and to help rural people to incarnate these ideals in personal and family life, in industrial effort and political development, and in all social relationships."

NEEDED: A SEVEN-DAY-A-WEEK MINISTER

The rural church must carry on a program that is not confined to Sunday School and "preaching" on Sunday, but one that extends over the other six days of the week.

This requires a seven-day-a-week minister. Yet many rural churches are content with a program consisting of Sunday School with the addition of a "preaching service" once or twice a month.

The effective rural church must relate its program to all community needs. This necessitates a survey, not only of the homes but also of the various agencies and organizations at work in the community.

The rural church needs a trained minister, but it must also have a trained lay leadership. We require our public school teachers to be prepared for their task, we expect our lawyers, bankers, and business men to be trained and experienced in their chosen fields; surely the spiritual development of the individual is equally important.

The church, no matter how small it may be, should carry out a program of leadership development and training, not just for the teachers of the church school, but for all of its lay leaders.

The rural church should work with and through other agencies that are contributing to the betterment of the community life. The 4-H clubs are a very valuable leadership training agency for the rural youth. Boys and girls who learn to plan programs and carry them out, to preside at meetings and to serve as officers of their 4-H club, will later perform more effective service for their church.

The rural church and the rural minister will be able to make a valuable contribution to the life of the community by coöperating with such agencies as the schools, the County Agricultural Extension Association, the Grange, the P.T.A. and other organizations.

The rural church must serve its entire community as well as its membership. It must minister to spiritual needs, it must have a social program, a cultural program, and it must minister indirectly through other organizations working for better economic conditions, better schools, better social and cultural life, a better community.

All this is far easier to write than to accomplish. But it can be done, for it has been done and is being done by a number of rural churches and rural ministers. Cabot and Dicks in *The Art of Ministering to the Sick,* write of the "growing edge" in human life.

BEGIN WHERE THE PEOPLE ARE

In building a seven-day week program in the rural church we must begin where the people are, with their "growing edge," and go on from there. It is hard to be patient. One sees so much that needs to be done.

But slowly, as one thing after another is accomplished, more lay leadership becomes available. Once they are accustomed to a seven-day program rural people will never be content with just Sunday School and "preaching."

At one of the meetings of the Council of the

Everett, Pennsylvania, Larger Parish, it was suggested that 4-H clubs be included in its plans. One of the members objected, "I can't see where they have any place in a religious program."

After the leadership training value of these clubs was explained the Parish tried to give all the help it could to the 4-H club work in the community. Laymen in the rural churches once they see the value of any program, will give it their hearty support.

Bedford County, Pa., where the Everett Larger Parish is located, has a very coöperative County Agricultural Extension Association Agent. For three years he served as a member of the Parish Council, although living in the county seat eight miles distant.

Through his office speakers were secured, without cost to the Parish, on such subjects as rural economics, landscaping and home beautification, flower culture. In return we coöperated with him in 4-H clubs, rural dramatic contests, rural leadership conferences, etc.

We found that our two organizations, both working for the betterment of the community, one primarily from the viewpoint of agriculture and rural sociology and the other with a spiritual emphasis, could be mutually helpful.

Not all of the program of the rural church should be centered in the local community. According to Mark A. Dawber "The American farmer is in the throes of a world crisis and he must now be helped to understand his life in world terms. The country church must become world minded; its people must be made world conscious."

The Larger Parish organization makes possible effective leadership for churches like this

Mission study groups, world friendship institutes, stereopticon lectures, a Japanese supper, addresses by visiting missionaries have been used effectively, and serve a double purpose—to stimulate mission interest and benevolent giving, and to make the people world conscious.

One woman of the Everett Larger Parish said to us one day, "You're trying to get us to see beyond ourselves, aren't you! It's good for us to do that." But to build up a mission program requires far more than just Sunday School and "preaching."

Incidentally, the benevolent giving to the Apportionment from the four churches of that Parish averaged $2.14 per member in 1936.

Many rural churches which want a full time ministry and a seven-day program are unable to finance it. Rural congregations, especially in over-churched areas, are small.

The farmer has a low cash income as compared to the urban church member, although he enjoys an abundance of food, which is the equivalent to many dollars of the city dweller's income. To many rural churches a full time ministry and a seven-day program is merely something to be hoped for.

TWO SOLUTIONS

Two solutions may be offered. The first is the Larger Parish Plan. This is not a panacea for all the ills of the rural church. As defined by Mark A. Dawber:

"The Larger Parish is based on the idea of several churches joining forces under coöperative and comprehensive leadership. Instead of two or three churches on a circuit, with an untrained pastor struggling alone, the plan seeks to group several churches under a combined ministry that will be trained to meet the varying needs of all the people in a given territory."

Our own Malcolm Dana calls it a "ministry over areas as well as churches." The plan does not require less money, but rather secures more leadership for the same amount. For a detailed description of such a plan we refer you to the article "Seven in One" by Perry L. Smith in the April 1936 HERALD.

Last Spring one of the Everett papers carried an editorial entitled "The Larger Parish." The editor explained to the writer that the churches forming the Everett Larger Parish had been able to do so much more as a Parish than they would have accomplished as separate units that that paper wanted to advocate the plan for other rural churches.

The second solution is a dangerous one for the rural minister to suggest. When a class of twelve men in a course on Methods in Rural Church Work were asked, "How many of you intend to stay in rural work and how many of you are going to serve a rural church only until you can get a larger church?" only two of us declared our intention to stay in rural work.

The men entering the ministry must not be criticized too severely. They want to maintain a proper standard of living for their families and make provision for the education of their children. But most rural churches, and also the larger parishes, pay small salaries as compared to the urban churches.

Consequently the rural church has too often become a stepping-stone for the young minister, or a catch-all for those who have failed to make good in larger places, or a resting place for the elderly, who expect to do little but preach on Sunday and make a few calls during the week. Unfortunately there has been only one John Frederick Oberlin.

If the rural churches are to be effective some plan must be devised whereby they can pay salaries comparable to those of urban churches. I do not believe in equalization of salaries. We rural ministers can live on the same level as our urban brethren with much less money. But I do believe that standardization of salaries must come.

I do not plead the cause of the rural minister, I plead the cause of our rural churches that are handicapped by inadequate leadership. Many of the members of our city churches received their early religious training in a rural church. A strong rural church means a stronger urban church.

There is also the "social action" side of this question. As stated by Mark Dawber, "The church in general is having much to say about the injustice and inequality in the economic structure in general. Pastors of large city churches receiving big salaries are usually the men who lead in this indictment of our social order, but who have failed to deal with the same problems that exist within the institution of the church itself.

"Some of the most glaring social and economic inequalities obtain in the ministry. These vast differences in salaries, one group living in comparative luxury and another group living in what amounts to abject poverty and unable to call their souls their own—what chance is there to preach the gospel of Jesus in a ministry so lacking in the essential spirit and purpose of that gospel?"

> A by-lesson of the parable [of the Good Samaritan] is one needing to be learned and practiced, especially in the countryside. Dealing with effects rather than causes is a common fault . . . True neighborliness, or true religion does not consist in merely visiting the widows and the fatherless in their affliction. True neighborliness might have prevented them from being such; for it consists of such practical deeds as swatting the fly and fighting germs; having herds and wells tested; securing quarantine regulations and abiding by them; providing heat and good ventilation for churches, schools and homes.
>
> MALCOLM DANA in his *Christ of the Countryside*

For Rural Negro Schools

By Mary E. Branch

For some years Tillotson College has been seeking a closer tie-up with the rural schools of Travis County. We believe that colleges should aim to give service to the community.

Negro rural schools are far below the standard of rural white schools in the South. Many graduates from Negro colleges teach for some length of time, if not for their entire teaching period in the rural communities.

With these ideas in mind we have worked out a plan for some of the seniors and juniors to do their practice teaching in rural communities where they meet real situations, such as they would have to face as teachers. Our students have been practicing in three rural schools and one small village school for nine months.

At Hornsby-Dunlap School No. 2, one student teacher went every afternoon for two months. She taught the regular classes in the elementary grades and served hot lunches to the students on cold days. She closed her practice teaching with a Thanksgiving program on Thanksgiving Day when the pupils entertained their parents with an enjoyable program.

At Hornsby-Dunlap School No. 3, one teacher went every afternoon for two months, teaching the elementary grades and taking a very active part in laying out the school grounds, planting flowers, building a basketball court, planting pecan trees, and improving the grounds generally.

This young woman began a survey of the living conditions of the Negroes of that section, the number of chickens, cows, hogs, etc.; the number of rooms in the house, the kind of furniture, the condition of the well or spring from which water is secured.

This young woman also made quite an attractive library corner with a fireplace which the children themselves constructed from old material; a table, shelves, chairs and bookcases, all made from orange crates; a magazine and newspaper rack and a moving picture theatre which they themselves made of old boxes and newspapers. These projects gave an opportunity to the children to create something out of almost nothing.

Pilot Knob, a two-teacher school where only one teacher was employed with an average attendance of 63 pupils, offered an excellent opportunity to two young women. They went to this school for January and February. Two others went during March and April. Besides doing the elementary practice teaching, these young women reconditioned 21 desks with hammer, nails and screws which Tillotson College furnished them; and transformed a dilapidated place into an attractive, comfortable school room.

There was no money for the reconditioning of this school, therefore we at the college furnished whatever we could to help. These young women also entered very heartily into the gar-

Some of the Students at a Rural Negro School

An Old Church Used as a Rural Negro School

dening project, home project and bird project, which they correlated with their reading, language, spelling, writing and social studies activities. They led the children in planting a school garden, which means a great deal to the people in this section.

About 18 miles from Austin there is an all-Negro community with a school of between 200 and 300 students with grades from the first to the eleventh. This school has four teachers.

We talked over the situation with the County authorities and the State Representatives of Negro Education in Texas and with their permission and encouragement we have sent to Littig four young women during the year.

Three of these young women have spent three months each in the community starting the teaching of home economics and health, and assisting also in some of the literary subjects.

For the first time Travis County has employed a Negro Jeanes supervisor. We made an arrangement with the County Superintendent and the Supervisor of Negro Education in the State of Texas to have the young woman Jeanes teacher live at Tillotson College, where we would give her board, room, laundry and garage space in exchange for her services as a supervisor of the Tillotson practice teachers in the rural districts. This plan has worked out very well.

The Jeanes Supervisor is a Master of Education from the University of California at Berkeley and is unusually well fitted for the type of work in which she is engaged. She is a country girl herself and knows the problems of the rural people and enters into the situation with all the zeal and enthusiasm one could wish.

The school at Littig has changed materially for the better. We have succeeded in persuading the Board to make some provision for home economics expense, to fit up a little cloak room as a small kitchenette and to purchase a very few of the most necessary articles in the food department. As the people of that section are exceedingly poor, they have not much money to contribute, and so the children bring to the school products of their homes which the home economics girls from Tillotson with the assistance of the students in the upper grades, prepare for the lunches of the students. Some simple lessons in sewing have been given.

The home economics teachers have also taken over the health work and the beautification project of the school. Under the supervision of the Jeanes teacher a road has been built, walkways laid out, flowers and shrubs planted, and buildings and surroundings have been given a general cleaning. The school plant has taken on an entirely different appearance.

At Littig the girls live in the community, enter into the church work and other community interests, teach all day for three months, this for their board and room. They are given ten quarter hours of college credit for their practice teaching in rural education.

In the case of the other three schools in which the girls have worked, they are carried to and from the schools in the college car. Of course these projects cost the college a considerable amount but we feel that we have got out of it in the matter of experience for the girls much more than we have put into it.

God and Land in Africa

By John Reisner*

THE real picture of Africa is one of villages. Outside of a few areas—particularly in South Africa and Nyasaland—the native people of Africa live in rural communities. And this is likely to remain so.

In my study of Africa I have always tried to project the development of mining and industry decades and even centuries ahead, but have always come back to the fact that mines may cease to produce, while people will always be there to be fed and clothed through agriculture.

As I went through Africa the conviction increased that by and large the hopes and aspirations of the African people for the higher standards of living we have inspired will best be answered from the land. Agriculture will become more and more fundamental in the civilization processes of the people.

There is then a very close relationship between land and the Christian mission in Africa. The time has come for us to move on beyond the converting of individuals and the grouping them into Christian churches. We must think of our enterprise in Africa in terms of community life. We must seek to create Christian communities wherein the whole of man and his life shall be what God would have it be.

And this means the process of applying the mind and spirit of Christ to the Rural Africa in the areas of agriculture, home life, health and recreation.

AGRICULTURE

Take the realm of agriculture. In America we have lost sight of the fundamental fact, though this is in large measure dependent upon coöperation with processes ordained, created and sustained of God.

I must admit, too, that all over Africa, and in many a mission station, I found the lack of appreciation of those spiritual, those religious values that abide in the processes of farming and in other basic relationships of rural life.

At a certain American mission station in Africa I was speaking to the teachers and leading Christians on Agriculture. They had given me a list of things done by the missionaries toward developing the agricultural life in the villages.

It was an impressive list, but when I turned to them and asked what the relation of all this to God was, they answered, "Nothing."

At another station, however, I witnessed a Christian seed dedication ceremony—observed just before the first rains came. It was a service of prayer and worship with singing.

The farmers, as well as the land and seed, were dedicated to God in this task of theirs. The service struck some deep spiritual depths in the soul of the community.

It is perfectly natural to understand why so many missionaries have missed this particular significance in their work in Africa; but I think some are beginning to see it, though not so many as one might wish.

Then there is another side to it: that as part of our Christian teachings we definitely have to emphasize the moral responsibility which man has in the care of land.

That is particularly important in Africa because there you already have large areas where erosion has already ruined a great deal of the land.

With the political policy of confining the natives on reserves and then educating them and giving them health and medical service and veterinary service for their cattle, you are just increasing man and beast. The pressure of land in Africa is constantly increasing and in many cases you have a very acute situation.

The worst situation in South Africa is not in the relationship between the whites and blacks in the mines, but in land relationships.

I could give illustrations from practically every country in Africa. This matter is of primary importance to every station of the American Board.

*Extracts from stenographic notes of a recent address before the Prudential Committee of the American Board. The Editor has made his own choices from the notes, though with Dr. Reisner's permission.

THE HOME

The second area of village interest that has to be Christianized is the home.

I wish that I could take time to tell of the things that I discovered about food in Africa, food particularly in relation to the sex life of the African. Evidence of this was found everywhere, though it seems to be something new. I was afraid to say very much about it until I had talked with the President of the British Anthropological Association in London on my way back.

We don't think very much in terms of food and Christianity, but there is a tremendous problem there that we have got to face, and we cannot evade it if we hope really to Christianize the African home.

HEALTH

Then there is health as an area of village interest. The missionaries have done a lot of fine work through medical service. But the time has come to make a new statement of medical evangelism; to recognize the fact that the physical body is as much a divine creation as anything else created.

And here is this whole question of health, of preventive medicine, of sanitation, of hygiene, of better diets and more nutritious foods. Have these things no religious or spiritual meaning at all?

I am quite sure they do, and our problem is to get it more definitely into the warp and woof of our whole missionary fabric.

We are not ringing the bell when it comes to recognizing and utilizing the *spiritual* and *religious* values that abide in agriculture, or in the home, or in the field of health and recreation.

Developing Rural Leadership [*Continued from page 392*]

This has come about through what is known as "The Rural Relations Program," the outline of which was developed by the Extension Service of Iowa State College in coöperation with a number of denominational officials. A Certificate of Merit is given each year to qualifying churches.

To qualify for it a church must provide two things: spiritual leadership; community leadership.

Spiritual leadership is given through services of worship, religious education, church fellowship, pastoral visitation, benevolences, etc. The religious education program must be scored with Standard B of the International Council of Religious Education.

Community leadership is provided by the pastor becoming a member of some farm organization. The church must supply from its membership leaders for rural educational activities such as 4 H clubs, home projects, soil conservation committees, etc.

The church must also develop special programs emphasizing resources in country life: Harvest Home and Rural Life Sundays, for example.

This program has been a real inspiration to a growing number of churches. One church soon found itself supplying leadership for eight different farm organizations and many others within the community. At the same time it was in close touch with most of the other leaders, even though they were members of other churches.

This is a good missionary program. It is also good social action. The church is definitely training leaders for the new Rural America.

It has not neglected the followers, either. An educated following is as essential as trained leaders. Many forums and discussions have been held on farm problems.

In times of acute crises hearings have been held that all points of view might be more clearly understood. Studies and surveys have been made and reported on, that facts rather than fiction might be known.

A survey was made last fall of the churches in the drought-stricken areas of the state.

"Even though our crops were almost a total failure we are carrying on," came back frequently.

"Is there anything we can do to help these churches in the drought area," other churches were asking at the same time.

Yes, we are developing rural leaders. We are also learning to follow them better.

Camera News

By

Dorothy P. Cushing

CAPPED FOR SERVICE

First year nurses at Williams Porter Hospital, Tehchow, China, proudly wearing their new caps.

CLEANING UP AT MT. SILINDA

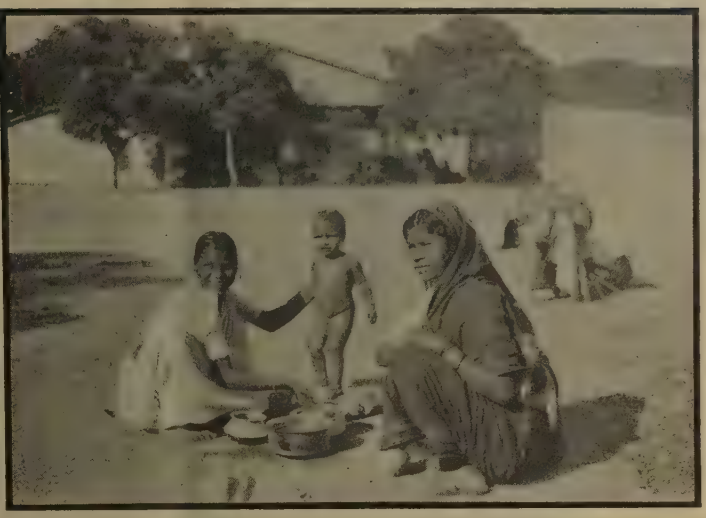
Good exercise as well as cleansing! Students at Mt. Silinda (Orlinda Childs Pierce Memorial School) wash under the watchful eye of a fellow pupil—or it may be a teacher!

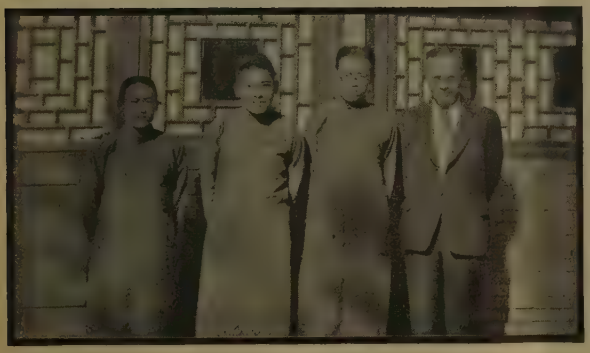
"OUR FATHER"

Glory Kindergarten, Kobe, Japan, has devotions. The father of the little child in the center (the one with the white panties showing!) took the picture. Mrs. Catherine T. Akana, Dean of the Training School and model kindergarten makes apologies for "bustin' in" at the moment the picture was snapped.

LOOK FOR THE BIRDIE!

This Indian youngster, caught while the daily bath was being performed, shares the interest of the two Indian women in the camera man. It is a village scene taken in the Marathi Mission.





FOUR RURAL SERVICE WORKERS

James A. Hunter of the Lu Ho Rural Service Center, Tunghsien, North China, and three of his Chinese associates, leaders in the North China Christian Rural Service Union. Jim Hunter and Harry Martin are the two names closely connected wtih rural work at Lu Ho.

MISS NORA

This year we study the Moslem world. Here is a little daughter of a Moro Datu in Mindanao, Philippine Islands.

PATHOS

This Chinese peasant woman asked Mr. Myron S. Burton, formerly of Taiku, North China, to photograph her child because she had lost two babies, feared this one also might die; and wanted to be sure to have a picture of it.

Here are some Chinese village folk, old and young, gathered together to learn through the "Thousand Character" method how to read and write; and thus to have opened to them a new world of interest and inspiration. It was among such Chinese that the "Rural Demonstration" was given which is described in the next two pages

A Rural Demonstration in China

THE Agricultural Missions Foundation has issued a statement on a farm village experiment conducted during the past three years in a certain section of China. The original report came through an unnamed "Rural Missionary" who has had long experience in that field. We give here the substance of the story.

For years the missionaries in a typical station had been praying with their Chinese associates, "Thy will be done on earth as in Heaven." They had been working along the usual lines of evangelistic, educational, and medical approach to a vast and needy rural field, but there was good reason for thoughtful leaders to call for the enlarging of the program to meet the situation more adequately within the villages themselves.

A RATIONAL EXPERIMENT

Accordingly, a group of two Americans and four Chinese determined to begin an "experiment" in the direction of "rebuilding villages on the principles of the Kingdom of God," and, holding to the established center as a basis, they chose their village and went there to live.

Specifically, their purpose was to "provide a typical laboratory in which to study intensively all rural problems and, if possible, to demonstrate the Christian solution on a community-wide scale but in a manner which may be adapted to other villages."

There had to be basic principles, of course, for this rural experiment. These called for: a correlated program which would redeem the whole man and minister to the entire life of the community; the use of the demonstration method; major dependence on self-help, though the friendly advice of specialists might be solicited; coöperation with and within all parties concerned, including government and private agencies, secular and religious.

It should be a truly *reproduceable* experiment, that could be put through elsewhere within similar limitations in funds and personnel.

The experimenters also decided that their manner of life in the village should be as near as possible to that of the villagers, consistent with health and efficiency; that plans of work should be so flexible that they could be easily revised if necessary; that the training of local workers should be emphasized, on the understanding that they would be the ones to carry the entire responsibility in the future; that special attention would be given to the natural leaders of the village (such as the elders and teachers), to the family unit (basic in China) and to the youth, the hope of the future as well as the most teachable element in the community; that a careful record of all activities, materials and results should be kept.

It was further agreed that any project in an experimental stage should be tried out on a small scale until results justified extension.

During the initial period the group would first try to meet the legitimate needs of which the villagers were conscious, and then awaken a sense of other needs. They would start with projects that seemed reasonably sure of success. The staff would learn to do everything themselves at first—such as vaccination, tree planting, etc. The work the first year would be confined chiefly to one village.

Good customs which were on the wane would be revived and the best forces in the community stimulated.

But above all would the *religious* motive be dominant in all this experimentation. Heart and spirit would be central, the chief aim being to change desires, attitudes, habits, hearts and lives. Friendliness would pervade the atmosphere at all times. There would be a response to every human need. Christianity would be *lived* to the best of the ability of the demonstrators.

While avowedly Christian in private life and personal relations, and always ready to discuss religion frankly and freely, no member of the staff when coöperating with those of other religions, would take advantage of the situation through public preaching or teaching.

All would endeavor to build on the best in local or Chinese religious ideas such as: "All under Heaven are one family," "All within the four seas are brothers," "What you do not want others to do to you, do not to them," and other general beliefs in God, immortality and soul. Chinese culture and local customs would be used constructively.

RESULTS OF THE EXPERIMENT

Results—are there any to be noted after these three years?

It could not be expected that the social attitudes, relations and actions could be changed much in an experiment still in its infancy. Yet some good things have been done.

1. In the realm of agriculture some advance can be noted looking toward an improved standard of living. Improved varieties of seed have been introduced and tried, and a gain in crops noted. Eight hundred trees have been planted in unused places in the village for shade and timber. Some 50 per cent of the fruit trees planted have lived. The attack on the "smut" disease of crops through copper carbonate has been partially successful.

Fifty-six wells have been dug in

the village for irrigation purposes and thirty more in neighboring villages.

A coöperative society, organized in 1935, has made loans to farmers for well digging. A survey of village conditions has been started.

2. In the area of Education it was found that only one girl in the village had gone through the primary school and 80 per cent of the men were illiterate.

An attack was made on illiteracy through short-term classes for both sexes. And about 120 were taught to read and write. In coöperation with the County Board of Education a Free School for illiterates was started with 70 girls and 47 boys enrolled—the Farm Village, by the way, winning first prize for excellence in this type of school.

Three small loan libraries were placed at central points in the village. A weekly lecture program, with the aid of movies, radio, etc., was created and daily news bulletins, prepared by the students, were posted in prominent places.

The village school in the government system has been considered central, and the entire educational program has been built around it.

3. As for the Health area—here there has been quite a difficult problem because of inability to afford healthful conditions and of lack of confidence in knowledge of modern scientific medicine.

Nevertheless a vaccination campaign was held annually during the period reviewed. Trachoma was attacked through lectures, and teacher training in the village school. Classes for midwives were held the first two years—though with doubtful success. Food demonstrations were made, Better Baby Exhibits given, and training in simple home remedies given.

For recreation old customs such as boxing and lantern parades were revived, the drama utilized, new games introduced, and of course movies, slide films, radio and the like, brought in to give the modern touch.

4. Much "Home Work" was accomplished through continual visiting by the women members of the staff, through regular meetings in the homes of villagers, through special help in times of illness, death and other difficult family experiences. Of course there was ever being given the silent but effective demonstration of the Christian's home life by the members of the staff living in the village.

A Young People's Fellowship gave opportunity for expression in the social and religious life of the youth. Wedding customs were changed a bit in the interest of dignity and economy.

The progressive and influential leaders of the community came together to study the needs of the village forming "The Reconstruction Study Committee." The same group of twenty organized itself later as the "Farm Village Reconstruction Association," with subcommittees on education, health, livelihood and recreation. Later still it chose a sub-committee on religion.

Although the village government was by its nature a matter with which the staff could not be officially connected, yet its help was solicited in not a few instances. In 1935 the head of the Reconstruction Association was, by popular vote, elected chief of the village. In the same year over $1000, local currency (a relatively large sum) was saved to the village by efficient and honest administration. The County Magistrate, with 400 villages in his county, frequently refers to this Farm Village as his "model village."

5. But what about the area of Religion? With the avowed purpose of avoiding proselytism in cooperative effort could the staff "witness" effectively?

The report is that "for the first year and a half the principles outlined were strictly followed"; that in the fall of 1935 the Reconstructive Association's Committee on religion requested the formation of a class to study Christiainty; that in January, 1936, the head of the village on his own initiative "walked into the city church and took his stand before the church as a Christian"; and that thirteen families, totaling 49 persons, took the first step toward church membership three months later.

But perhaps the most important result of the "experiment" has been the increasing spirit of service, sacrifice and coöperation which has actuated individuals for the common good. And this has included "Buddhists," "Confucianists" and others as well as "Christians."

As we would expect, the "demonstration" has been extended to other fields. A second village has been tentatively chosen for a full and correlated program. A Village Reconstruction Association has been organized there.

Thus the leaven worketh—where Christian personality in faith and action has a chance to show its power. Mission force and funds may fail in the "laboratory," local leaders of promise may slip back, popular reaction to social reform set in, and moral lethargy seize a community, yet somehow the effort to serve the whole of man for the whole of life awakens desires in other hamlets, and goes on demonstrating itself as a sure way into the heart of the rural problem.

The Southern Mountains Interest Young People*

By Billie Hosley

HIGHLAND HERITAGE, by Edwin E. White, should be the handbook of Christian young people who are looking for new worlds to conquer. It presents a lucid description of a section of our country which demands more interest and attention than any outpost of civilization—the little known southern mountains.

Most of us are familiar with the comic-strip hill-billy and moonshiner, but that ends our knowledge of these mountain people. Mr. White has lived among them long enough to see them in their true light as under-privileged individuals whose tragic need calls forth the best efforts of the church workers who minister to them.

We laugh at the ludicrous appearance of a bearded old mountaineer with a jug of liquor, but Mr. White sees him as a symbol of poverty and want that can be overcome only by the combined efforts of many sincere volunteers. To the mountaineer his jug of liquor may be the only amusement and panacea he knows, and until something finer is substituted he will not be deprived of it.

Who, then, is to substitute that something finer?

In far-flung reaches of these southern highlands are inspired missionaries who have been carrying the gospel to these soul-hungry people for many years. Transportation is difficult and the mode of living is often primitive, but they cheerfully undergo the rigorous hardships in order to bring the Word of God to the hill-people. Their work is not finished when the meetings are over and the psalm singing has faded away, for in their boundless capacity for ministering to all needs they are bringing to the highlands temporal assistance in the form of education. Though they are pitifully limited in supplies, these valiant teachers are spreading a knowledge of hygiene, practical cultivation, and a sound social order.

NURSES, TEACHERS

Into the hills have come volunteer nurses who ride many miles a day on horseback to care for all who need medical attention. Teachers have come, also, to prepare students to support themselves, make good homes, and live useful lives in their own communities, that they may in turn help others to do the same. Some communities are fortunate enough to have schools, among the faculties of which are teachers of mechanics, plumbing, home economics, and farming. These schools are all too few.

In bringing knowledge to the mountain-folk, it is not the aim of the teachers to inspire in the students the urge to leave the hills for the city, but rather to turn back to their own people with their new knowledge of household management, crop rotation, forest preservation, and home nursing. It is the ultimate aim of this whole educational movement to bring a better standard of living to the mountain communities, and that end would be defeated by the migration of the educated ones.

Of the schools that have been established in the mountain area, almost all have departed from the usual high school curriculum and are replacing it with practical experience. Boys who are students of farming are working the lands around the schools. Girls are sent into needy homes to care for mothers and babies.

All are imbued with the desire to create a new beauty out of the desolation that poverty has inflicted on their homes. They are building libraries, holding educational meetings for everyone, teaching Sunday School, and organizing Christian Endeavor societies. They are making of their community houses social centers where young people may meet on a new plane and enjoy themselves. Only by experiencing these practical duties, and by learning to organize, will the youthful mountaineers be fitted for the future.

Throughout all descriptions of the work of rehabilitation that is being carried on in these mountains, constant stress is laid on the fact that the surface has only just been scratched. There is still a great need for trained help, for supplies, for commissions to study the regional problems and plan distribution. There is a need for teachers, ministers, nurses, books, school and medical supplies, and money.

Here is work to be done in our own land and among our own people, and it is time we faced our responsibility. With so much needed it is within the power of all of us to contribute something: the teacher his services, the well-to-do an endowment, the average person a gift of books and coöperation with a planning commission in his own church.

The young minister and missionary will find sufficient reason to

*Impressions of *Highland Heritage* by Edwin E. White, the 1937 study book on the Southern Mountains for young people. Miss Hosley, formerly of Seattle and an attendant at Congregational young people's conferences at Seabeck, now lives in Los Angeles.

choose the highlands for their work, for rural civilization needs religion in a very special sense. The tiller of the soil is a steward of God, with the responsibility of using the soil to its best purpose for God's children. The church and school work hand in hand, the one to give a purpose and ideal, the other to give adequate training to fulfill this ideal.

It is essential that we forget our comic-strip mountaineer and realize that these hill-folk are of fine pioneer stock reduced to poverty by the circumstance of isolation. In Mr. White's own words: "What matters to the churches is surely not any strange custom but a great company of men and women, and boys and girls who ought to be receiving their full part of the Nation's best blessings and coming to play their full part in the Nation's life. In the spirit of Christian love and brotherhood the whole church in America should share with them."

Secretarial Side Lights

The Superintendent of Southern California

EDWARD D. GAYLORD has spanned the continent and a few other things. His father and grandfather were Presbyterian ministers. He was born in Maryland and grew up in the atmosphere of the Westminster catechism. When he was twelve years old his father was called to the Congregational church at North Amherst, Massachusetts, which carried him into the fold of liberalism.

From Amherst High School Edward D. Gaylord went to Amherst College where he graduated in 1899 and then became a member of the class of 1902 at Hartford Seminary. He earned much of his way through both of these institutions by working in their libraries. He was awarded the Kent prize in English Literature at Amherst, and the Greek prize at Hartford. Pacific School of Religion gave him his D.D. in 1931.

In 1902, the year of his ordination, he married Charlotte Hunt of the class of 1901 of Mount Holyoke College. This was the culmination of a college friendship which began at the time of the great fire which destroyed Mount Holyoke's main building.

His first pastorate was with the churches at Charlemont and West Hawley, Massachusetts. After two and a half years he was called to the Good Will Church of Syracuse, New York, for a pastorate of five and a half years. Then followed six years of service with what is now the Pilgrim Church of Oak Park, Illinois. From the edge of Chicago he proceeded to the heart of Boston for seven years with the Pilgrim Church of Dorchester. He then jumped across the continent to become pastor of the Church of the Messiah of Los Angeles.

In 1931 Edward D. Gaylord was called to the superintendency of the Southern California Conference and of the Los Angeles Church Extension Society. To him the superintendency has meant primarily an enlarged parish in whose circle are included both the lay people of the churches and the ministers and their wives. As superintendent the acquaintances and friendships which he had made in Boston and Chicago have proven highly helpful.

The Gaylords have four children. The oldest son, Edward, is a lawyer. The second, Donald, is pastor of the United Church of Eagle Rock, Los Angeles. The oldest daughter, Eleanor, is a social worker, while the younger one, Charlotte, is completing her preparation for the position of supervisor of school music.

Golf is Edward D. Gaylord's chief recreation. Some day he hopes to become something more than a dud and shoot in the 90 class. His obsession is a clean and shiny automobile whose mechanics must be kept in good order. His pet aversion is macaroni salad at church suppers, which he endures with fortitude like a good soldier.

The Church in Rural America

For Those Who Have Programs to Prepare

By Mrs. Charles E. Reidt

This is not an outline for one program but suggestions for building several programs about the Church in Rural America

WORSHIP SUGGESTIONS:

Prelude

Call to Worship:

"The Earth is the Lord's and the fullness thereof;
The World and they that dwell therein.
Who shall stand in his holy place?
He that hath clean hands and a pure heart."
Ps. 24-1, 3b, 4a

Hymn: "This is My Father's World"

Prayer

Solo or duet: "God of the Glorious Sunshine" or "Thy Hand, O God, Has Guided." (Found in *The New Hymnal for American Youth.*)

Scripture: Psalm 105: 1-4; Ps. 104: 10-14, 24 or Parable of the Sower, Luke 8: 4-15.

Hymn: "Faith of Our Fathers Living Still"

FOR PROGRAM BUILDERS:

The Church in Rural America is the challenging theme for our consideration this year. In these program suggestions we are briefly introducing to you two books, namely, *Highland Heritage* by Edwin E. White, pastor of our Church at Pleasant Hill, Tennessee, and *Rebuilding Rural America* by Mark Dawber. These two books can well serve as information bureaus, guides, and clarion calls to intelligent consecration to the task of making the church a vital social force in our rural communities. The following gleanings from these books are aimed to incite a desire to read and study them.

Today, there are more American men, women, and children actually living on farms in the United States than at any other time in our national history. A little less than three-fourths of all churches in the United States are rural in character, and if we include those members of city churches who grew up on the farm or came to the city from rural areas, we must conclude that the churches have been composed largely of rural-minded people throughout the history of Christianity in America. The first Thanksgiving Day was a profound expression of the deep conviction that through the difficult months the Pilgrim Fathers had been working with God.

These emotions have in varying degrees stirred the American farmer these three hundred years, causing Rural America in general to be reverent and devout in spirit. God was present in the minds and hearts of the settlers as they cleared the wilderness and established their homes, so today churches dot the countryside. In these, God's laws and love were proclaimed and they were a unifying center in the social fabric of a community.

Today, it is fitting that we pause and consider whether or not we have preserved this spiritual heritage: namely, an abiding conviction of God's ownership and man's stewardship of the land. The statement of T. C. Clayton, "To save the land is to save the people" is not only economic but religious in import. Much of the present missionary work among under-privileged groups in rural areas is made necessary because of the serious consequences in physical, social and religious degeneration that follow in the wake of impoverished soil.

The Church has a responsibility to keep before its people, the sacred trust involved in stewardship of the soil. This responsibility is clearly outlined in Chapter II of Dr. Dawber's book.

Great changes have come to our countryside during the past years as is clearly pictured in Chapter I of *Building Rural America,* and this changed countryside demands a changed Rural Church program; not simply propagating a religion that prepares one to die, but a Christianity that helps people live with hearts and minds broad enough to make all educational and social forces of Christian service to a community. Chapters IV, V, VII in *Rebuilding Rural America* not only analyze the present status of rural churches but suggest constructive ways out.

In our country there are special rural groups with special needs. In Chapter VI Dawber presents basic facts and needs of these groups. This is very good background material for programs covering the work of our fellowship with and for these groups; e.g., the Negroes, share croppers, Mexicans and Indians. Note the new adventure in Adult Education on Santee under the leadership of Philip Frazier. The migrant workers are challengingly introduced in *They Starve That We May Eat,* edited by Edith Lowry. Be sure to use this book.

Miss Helen Frances Smith, 287 Fourth Avenue, New York, will furnish materials about our work in the rural areas of the homeland.

In his book, *Highland Heritage,* Edwin E. White presents to us "The Highlanders," their heritage, their problems, and with prophetic insight a possible way out. This

book is well adapted for study, review and reading.

In studying or reviewing it a twofold plan is suggested. First, use the first four chapters to acquaint ourselves with these friends, discovering who they are, their home life, their means of livelihood, their social contacts, their educational opportunities, and religious background and needs. The second half of the picture is brighter, entitled "Because Someone Cares." (Use Chapters V, VI, and VII as sources of information.) These reveal real heroes at work, and as we honor them, let us not forget those at Pleasant Hill.

Here again is the same indictment against many churches: "So absorbed in the preparation for death that they offer little help to young people eager for life, very little preparation for Christian living in our day." So we recommend to you for thoughtful consideration Chapter VIII, "The Church's Part," as a way out.

The church must broaden its horizon to include all activities for social, moral, and educational advancement of the people, helping all forces to go forward together in the same spirit of sacrifice, service, love, and good will as manifested by the Christ who "went about doing good."

The great need is brotherly interest, a real sharing by all peoples that the youth of the Mountains may share in wholesome recreation, in religious art and drama, in music; have access to libraries, schools, and colleges; and study and serve under trained leadership, that they too may become serving and loving Christian citizens of these Great Beautiful Highlands. Ponder the question of Edwin White: "Shall it be a plain gospel to all people or a gospel with magnificent surroundings for a few?"

October Meeting at Fort Wayne

By Howell D. Davies

A Joint Meeting of the Board of Home Missions and the Mid-West Region will be held at Ft. Wayne, Ind., October 19 to 21, 1937, like the one held at Oak Park in 1932. There will be strong emphasis on "The Spiritual Basis, Significance and Objectives of Our Home Missionary Enterprise."

There will also be speakers on our work abroad. The pre-session seminars will be held the morning of the 19th, interest groups dealing with rural, town-country, and city churches will meet up to 10:30 to consider the special situations. Then the men will meet and the women also for separate sessions until 12:30.

Tuesday afternoon Dr. E. W. Cross of Brooklyn, new chairman of the Board of Home Missions, will speak on "The House We Moved Into," followed by a special dialogue feature, "Dr. Frazier and His Home Missionary Family."

There will be separate dinners for men and women Tuesday evening, and Dr. Burton will speak on "The Soul of America—Shall It Be Pagan or Christian?" at the general meeting. Wednesday morning will be devoted to the theme "The Spiritualization of Our Local and Co-operative Work," under the leadership of Dr. Douglas Horton, Rev. T. K. Volger, Dr. Joel Harper, Dr. Enoch Bell, Dr. H. W. Gates, Dr. E. M. Halliday, and Secretary F. L. Brownlee, a fifteen-minute discussion period following each presentation.

The afternoon will be taken up with "Our Total Front: Strategy and Reports," under the leadership of Dr. Lewis T. Reed, Dr. Harry T. Stock, Secretary Hubert C. Herring, and Dr. Hugh Vernon White.

The fellowship dinner will be a delightful occasion with a variety of entertaining features, in addition to the serious note. Wednesday evening Dr. Henry S. Leiper will speak on "Hitler, Stalin, and Jesus," and we expect Dr. A. E. Holt to speak on "Social Christianity in India."

Thursday morning will deal with "The Rehabilitation of Rural America," economically, socially culturally, and spiritually, with forum periods following the presentations of Rev. Perry Platt, Miss Marguerite Davison, and Secretary T. A. Tripp.

The afternoon will furnish "Word Movies from the Mission Fields at Home and Abroad," by E. E. White of Tennessee and others, concluding with a challenging address by Rev. David Beach of Minneapolis on "The Personal Price of World Salvation."

The young people's dinner program will be under the direction of Secretary Paul R. Reynolds. On Thursday evening a speaker of note will be heard.

The worship services will be conducted by Rev. Geo. M. Gibson of Webster Groves, Mo. Echoes of the Oxford Conference will be heard on more than one occasion.

A special effort is to be made to get laymen to attend. Definite assurances of state coöperation in this matter have been received.

Boys and Girls of America

Where Clouds Bring Smiles

MARGARET and Bob are schoolmates in western Oklahoma. Although the farms on which they live are a mile apart they can spy each other coming at half that distance. The country is almost flat. The timid trees do not dare lift their branches far above the ground, while the low-lying farm houses try to keep out of the wind by clinging close to the earth. There is so little in sight that one can see for surprising distances. At night the headlight of a locomotive becomes visible while it is still eight or nine miles away.

Spring is the floodtime of the year in Oklahoma. The scissortails chirp lustily on bush and tree. The fields are a rich green, the sky an unstained blue and everybody is happy in great expectation of a good crop and much prosperity. Margaret and Bob hop along to school amid smiles and laughter.

In June Oklahoma's paradise is turned into something else by the hot winds. Not a cloud interposes itself between the sun and the well-baked earth. The hot sand of the roads blisters the bare feet of youngsters such as Margaret and Bob. Dust filters in through every crack in the houses. Keeping the parlor clean becomes an impossible task.

Meanwhile the little red ants with which the country is well populated come indoors in search of nourishment. If you drop a crumb on the floor you can expect an industrious ant to be on hand to catch it. To keep these little pests from coming to dinner all table legs are placed in cans filled with water. Fortunately they cannot swim!

As day by day the wheat and corn shrivel up before the blasts of heat the spirits of the people steadily drop while they see the season's income disappearing from before their eyes. Sometimes they grow irritable with one another.

On the other hand, any cloud which blows across the sky is hailed as ground for hope. Oklahomans have itching ears for "the sound of abundance of rain." But many are the false alarms which try the spirits of the people. Often the heavens will cloud up and the sun go into hiding without producing any much-needed moisture.

The little white church where Bob and Margaret attend Sunday-school and daily Vacation Bible School

Margaret and Bob are Oklahoma pals

But as some wise person has observed, "ultimately it always rains" —although neither Margaret or Bob own a raincoat. People can afford to get wet in Oklahoma. Nothing revives their spirits more effectually. Rain even improves the roads. Dry sand gradually becomes bottomless, while wet sand sticks together and gives one something firm to travel over. As in many other sections of the West, the only portion of the roads which are paved are the fords, or "dips" as they are commonly called. Most of the year these are dry, but when the torrents come it is a great convenience to have a hard surface at the bottom of the stream through which one is passing.

The long summer vacation is a trying time for Margaret and Bob. Their homes are so small that they are in the way if they stay indoors, while through much of the day it is too hot to play outdoors. During the Oklahoma summer it is best to do one's coming and going early in the morning or after the sun has set.

Naturally Margaret and Bob rejoice when a Daily Vacation Bible School is held in the little one-room church where they go for Sunday School. For two weeks this gives them many interesting things to do —songs to sing, Bible stories to learn, new games to play, work for their busy fingers, and then a closing program to which everybody comes. Especially happy were they when they had for their pastor a man who had been a missionary in Africa. He told them of a country which was as hot as Oklahoma but not so dry. Margaret wonders if people from Oklahoma would not make good missionaries in other lands where the mercury climbs to dizzy heights.

Cone Mize

By George C. Bellingrath

ONE August morning six years ago Cone Mize* left home with $11.16 in his pocket and a desire for an education in his heart. He hitch-hiked to Demorest, Georgia, where he applied for admission to Piedmont College.

It was dinner time when he arrived. After dinner, he paid for this first meal by helping to wash the dishes. Thus began his career at Piedmont, where, among other accomplishments, he became known as the best pot and pan scourer the school ever had.

He also acquitted himself with credit in the classroom, was a member of the college debating team each year, and won the Charles

Cone's school

Smith Memorial Medal for Oratory in his junior year.

The blood of the American pioneer flows in the veins of this young man, who was born in a log cabin built before the American Revolution and still standing just thirteen miles from the spot where Nancy Hart captured the band of Tories.

HIS OWN STORY

The story of his years at Piedmont comes best from his own lips:

"Soon after my twenty-first birthday I decided to go to school. I thumbed my way to Piedmont College and asked for work. It was decided that I would be given a

*Cone Mize is related to Johnny Mize, first baseman with the St. Louis "Cardinals," himself a Demorest boy and former Piedmont student.

Cone Mize with his parents

trial and I was given a task in the kitchen. Because I had only $11.16 in cash I could not register for classes; instead, I was given work for a year.

"I cut grass and cleaned the campus, picked beans, washed windows and helped the carpenter and plumber until cold weather, when I was put in charge of the furnaces. The fact that I must start the fires at 4:30 a.m. and close off steam at 9:00 p.m. did not worry me, for I had four hours at noon when I could forget the fires and sleep.

"This schedule did not last many days until I was given work in the kitchen at noon freezing ice-cream, sweeping the floor and cleaning the supply room. This job I gladly accepted because it offered an extra three hours' pay. I was also allowed to scrub the kitchen and dining halls on Saturday night after my fires were banked. [During his stay at Piedmont the dining room and kitchen floors were scrubbed only four times when he was not there to help.]

Cone picks cotton

"When winter was over I was changed from the furnaces to gardener's helper. I plowed with the the little fat mule while the gardener cut briers, set plants and planted seed. Almost before I was aware of the date Piedmont summer session was opening. I registered for classes with about three hundred dollars to my credit for my

Cone and his teaching staff

winter's work. In addition to class work I was assigned to the campus again, cutting and raking grass, and to the kitchen washing dishes after each meal. When the summer session was ended I remained on the campus and worked instead of going home for a vacation.

"When the fall term opened I was given permanent work in the kitchen. I washed pots and pans for two school years and cut and prepared the meats my senior year. I attended summer school and kept the grass cut on the campus each summer. I worked for Piedmont a total of 9,914 hours receiving credit for $1,392.10 from which my college fees and board were paid."

After graduating in 1935 he became principal of the Providence School situated in a remote mountain section of Habersham County at the foot of Tray Mountain, and has ever since been a leader in the community.

Only seven pupils were registered for high school work when he went there. He tramped up and down the roads and into the coves of the mountains to find students. Before the first year was over there were seventeen pupils enrolled with a regular attendance of fifteen. The fall of 1936 saw nineteen enrolled in his classes. During the year other things were accomplished.

"By canvassing the community, giving entertainments at the school house, and paying some ourselves (the teachers), we have bought a piano for the school. By the co-operation of the County Board of Education and the Local Trustees we have an eight-months' term of school, have our building repaired and painted, and have an adequate supply of sanitary water."

In July 1936 Cone Mize was married to his college sweetheart whom he met while they were both students at Piedmont. These young people have begun together a life of service in the schools of this rural region of Georgia the value of which cannot be measured, for it will be as great as the growing personalities of the lives they touch.

The influence of Piedmont College does not stop at the border of its campus, it only begins there. The story of Cone Mize has been repeated many times during the forty years of Piedmont's history.

Bricks Without Straw

A One Act Play

By W. C. Besselievre

The scene is laid in the study of the Reverend Fred Jones in a small town in South Dakota. The room, though neat, is not prepossessing. It gives the impression of being spare, if not bare. A desk, with a few reference books on one corner, an extra chair of the kitchen variety, a side-table supporting some books and pamphlets, complete the furnishing. Hoffman's "Christ in the Garden" hangs immediately over the desk as though the studying minister might like to feast his eyes upon it now and again for inspiration.

The Rev. Mr. Jones of youngish middle-age, enters from the right, stepping briskly, carrying a handful of mail which he tosses on the desk. He doffs his coat and tie which he hangs over the chair-back, and rolls up his sleeves. He wears no vest. All this while he is la-dee-de-da-ing "God will take care of you," occasionally breaking into a few words, or shifting to a soft whistle. One feels that he is thinking of something else—perhaps the heat as, handkerchief in hand, he mops his forehead, looks at the cloth disapprovingly, and interrupts his song to inform himself: "Well, dust and sweat seem to love each other like brothers. I feel like the coalman looks." With this he sits at the desk, resumes his concert with accents marked by the ripping of the paperknife through the envelopes. A moment later his wife enters tiredly and drops into the spare chair with a sigh.

REV. MR. JONES: (*humorously*) Ah, Mrs. Jones, I believe.

MRS. JONES: Guess it is—though I'm not sure.

MR. JONES: Perhaps you shouldn't have ironed today, my dear.

MRS. JONES: Had to—the committee tonight and Aid tomorrow. And the children are destitute—to say nothing of my reverend husband. Phew! (*wiping brow with back of hand.*) Did you ever see such a May!

MR. JONES: Nope—though it's June today. South Dakota is getting just like California.

MRS. JONES: Like California?

MR. JONES: Yep. Weather always "very unusual."

MRS. JONES: Hum! And yet you had to wear a coat today!

MR. JONES: Well-er-you see-er-this is the last clean shirt and a coat can cover a multitude of sins.

MRS. JONES: Well, your other two are ready now. I turned the collar of the frayed one. Do you suppose the time will ever come again when you will have more than three shirts?

MR. JONES: Sure. It'll rain again in South Dakota someday. And when it rains—why shirts will come pouring down. I'll be drowned in shirts. I can have a clean one morning and afternoon—without keeping you scrubbing all the time, too. Honest, honey, I wish you didn't have to work so hard to keep things going. Can't you figure some way of taking it a little easier?

MRS. JONES: Well, there is just so much to be done, isn't there? And I don't see why you should talk about taking it easy. For one of these ministers who never have anything to do you apparently can occupy the time. By the way, just how many miles did you walk today in the hot sun?

MR. JONES: Oh, I only got as far as Johnson's.

MRS. JONES: Humph! Only two miles in the country—then back again and around town. Probably six miles or more. Mr. Jones, can't you figure some way of taking it a little easier?

MR. JONES: Touché!

MRS. JONES: And there is little old "Henry" out in the garage. You could make more calls, too, if you used him.

MR. JONES: But gas and oil, somehow, demand this thing you call "money."

MRS. JONES: Money?

MR. JONES: Yep, you know. Those hard, round shiny things that ring when you drop them? Or those pretty, green, paper things that crinkle and snap when you wiggle them? You know, money.

MRS. JONES: (*fingering her brow in mock thought*) Oh yes, I seem dimly to recollect. There were other names for it, too, weren't there? Pennies, Nickels, Dollars? Oh, and there were those dear little dimes! Surely, I remember! You could get a quart of milk with one —or even two ice cream cones!— O dear!—(*She rises and walks aimlessly across the room, turns quickly and comes up behind his chair, putting her hands on his shoulders*). No, no, keep your hand out of that pocket, Mr. Man. That was just a brain storm. When it rains in South Dakota we'll have ice-cream cones. It'll rain ice-cream cones. We'll drown in ice-cream cones.

MR. JONES: (*chuckling*) If you live with me another twenty years, you'll get to be a regular comedian.

MRS. JONES: (*mussing his hair fondly*) Goose! You think well of yourself, don't you?—Ah, you got the mail. Anything for me?

MR. JONES: Nary a thing. Just the usual. First of the month. If the butcher, baker and candle-stick maker were as good at paying church subscriptions as in sending their bills—(*He breaks off, turning to finger the bills on his desk. She wanders to the window, looking out at nothing. A silence follows as each sobers to the reality of the moment.*)

MRS. JONES: (*without turning from the window*) Fred!

MR. JONES: Yes?

MRS. JONES: Did you get any money this month?

MR. JONES: There is a letter from the State Superintendent. I haven't opened it yet, but that will be our twenty-five dollar missionary check—

MRS. JONES: But the church treasurer?

MR. JONES: Er—ten dollars.

MRS. JONES: Ten dollars!

MR. JONES: That's all he had. You see he had to finish paying the plumber for those frozen pipes he fixed last March. The church has to keep its credit good. They can't afford to get in debt in these hard times.

MRS. JONES: (*slowly, after a pause*) Meanwhile—the minister—and his wife—and his children—can—live—on—Mush. (*She chokes over the last word and the following*) Mush—and soup! My—kingdom—for—a—potato. (*She uses a handkerchief on eyes and nose*).

(*Jones goes to her and puts his arms around her in silent sympathy. Both stare out into the nothingness that lies beyond the window. There are things one must not see too clearly. Shortly, she returns to her chair.*)

MRS. JONES: Fred, what *are* we going to do?

MR. JONES: (*still staring out of the window*) What?

MRS. JONES: I say, what *are* we going to do?

MR. JONES: God knows, honey. (*He walks to the desk and sits down heavily.*) God knows.

MRS. JONES: Last month it was fifty dollars, and that was hard enough. But only thirty-five dollars this month! And Billy simply had to have his shoes mended before graduation. It is a good thing they furnished cap and gown since he didn't even have a suit to wear.

MR. JONES: I know. I know. It does things to one's pride. You remember the story of the old deacon who prayed: "Oh Lord, keep our minister humble and poor. You keep him humble and we'll keep him poor?" I used to think that was funny, once.

MRS. JONES: It's different now. Just think, four years ago we had one hundred and twenty-five dollars every month without missionary aid. Now we are sure of only the twenty-five we get from them. Fred, Fred, what *are* we going to do! There's Billy ready for college and wanting to be a minister, too. We can't send him. And two more in high school this year. What *are* we going to do? Can't we get a better church, at least by fall?

A lonely postoffice on a treeless plain in South Dakota

MR. JONES: And leave our people?

MRS. JONES: Well?

MR. JONES: They need us.

MRS. JONES: Do you really think so? Aren't we just—flattering ourselves?

MR. JONES: That's possible of course. But you know how it's been each time we have had to take a cut in salary. People coming and writing notes asking us to stay. They didn't have to do that if they didn't mean it—

MRS. JONES: Yes, but—but—

MR. JONES: And they still come to church. There must be something—I tell you, honey, if ever people needed God, these folks do—

MRS. JONES: Yes, but—

MR. JONES: Just today Roberts locked up his hardware store.

MRS. JONES: Fred! You don't mean it!

MR. JONES: Yes. Finished, closed. Sold down the river. Now both brothers have lost their businesses. And Foster's had to let both farms go. If the bank forecloses the mortgage on his house in town, he won't even have a roof over his head. Means was telling me. Incidentally, he said he, himself, had been losing a hundred a month in the drug store all this year. He gives himself another year's grace. His house is mortgaged to the limit, too.

MRS. JONES: Oh dear!

MR. JONES: And Dr. White is run about ragged. With the other two doctors gone, he has all the work for fifteen miles around and can't collect a cent. The county cases don't give him much more than gasoline money.

MRS. JONES: I guess their pride has had a bump or two as well as ours. They were all so up and coming and sure of themselves when we came here. Four years can make a difference.

MR. JONES: Yes, a big difference. I notice it in church. It used to be that they wanted something—something—well, oh, brilliant and intellectual—if you know what I mean. Now, well—their hearts cry out. Take Mrs. Brown. I looked down to her pew last Sunday and there she sat, kind of hunched up. Those big eyes of hers seemed hungry for something. They seemed to *plead*. I couldn't think of anything except "As the hart panteth after the water brooks so panteth my soul after thee, Oh God." She looked rested after the prayer. Did you notice, by the way, her John sang in the choir—but probably you couldn't see—the curtain and the gown covered him—he had on overalls and one black shoe and one tennis shoe. That's all he had. He came anyway. Tough and yet—glorious.

MRS. JONES: Fred, it makes me feel—funny. I mean, queer.

MR. JONES: I know.

MRS. JONES: I can stand even mush, but the children—they ought to have a chance. Is it just to be mush—what mush represents—just mush for them forever? We can stand it for ourselves. We chose it. But have we the right to sacrifice the children?

MR. JONES: Ah—the children (*He turns toward the desk, and cups his chin in his hand.*) Ah yes, the children. (*Suddenly his eyes focus on "Christ in the Garden" and he rises, leaning forward for a closer scrutiny of it, as he murmurs,* "The children, the children." *Then louder:* "Sacrifice his children—Abraham and Isaac!" *Turning to his wife*): Honey, you remember Abraham and Isaac. When Abraham got to the point of really sacrificing his boy—

MRS. JONES: I remember: "God will Himself provide a lamb for the sacrifice." It's true. Oh it's got to be true! There must be a way out!

MR. JONES: Yes, there must be a way out. Honey, shall we pray about it?

MRS. JONES: Let's.

(*They kneel humbly, each beside a chair. After a moment Jones prays aloud.*)

MR. JONES: O God, here we are, just two ordinary people who want to serve Thee. We're not very wise or very strong. We can't see the way ahead and we are afraid. And here are all these other people who have lost their means of living and their homes. They've lost their courage, too. Their hearts are sore. They are bewildered and baffled and don't understand. They think, some of them, that Thou art to blame for all their troubles. They, too, are afraid. O God, we need Thee and they need Thee. How shall we discouraged folks find Thee together? Can the blind lead the blind? Lord, we ourselves need the more light in that we are called upon to lead them. We want to do that which is right but, oh, it is so hard to know sometimes what the right is! Here we are, willing, such as we are, to serve Thee and the children—the—the—children (*his voice breaks. He swallows hard*). God Thou knowest. Help us to pray: "Not my will but Thine be done." In Jesus name, Amen.

(*They both rise slowly from their knees. Mrs. Jones goes to the window once more, fumbling with her handkerchief, while Jones resumes his chair and fingers the things on his desk. Absently he takes up his paper knife, slits another envelope and pulls out the contents. He reads. Half rises from his chair and falls back again.*)

MR. JONES: (*In strained voice.*) He knoweth what things ye have need of *before* ye ask Him.

MRS. JONES: What was that?

MR. JONES: (*His voice gaining strength*) I said: "He knoweth what things ye have need of *before* ye ask Him." Honey. It was here all the time! Look! There is an *extra* check for an *extra* twenty-five dollars from the missionary society.

MRS. JONES: Oh Fred!

MR. JONES: Oh honey!

MRS. JONES: Just think—

MR. JONES: (*Leaping up*) Whoops and whoopy!

MRS. JONES: Fred, behave!

MR. JONES: Whoops. Whoopy! (*He swings a leg over the chair-back and grabs Mrs. Jones.*) I know now. It's true, it's true! Without understanding why, you know what I have been la-dee-da-ing all day? "God will take care of you." Sing it, woman, sing it!

(*He begins lustily and, clasping each others hands, they both sing their happiness.*)

CURTAIN

A Message from the Oxford Conference

The delegates to the World Conference on Church, Community and State (Life and Work), assembled at Oxford from July 12 to 26, 1937, sent at the close of their deliberations this message to the Churches of Christ throughout the world.

In the name of Christ, greetings.

We meet at a time when mankind is oppressed with perplexity and fear. Men are burdened with evils almost insupportable and with problems apparently insoluble. Even in countries which are at peace unemployment and malnutrition sap men's strength of body, mind and spirit. In other countries war does its "devil's work," and threatens to overwhelm us all in its limitless catastrophe.

Yet we do not take up our task as bewildered citizens of our several nations, asking if anywhere there is a clue to our problems; we take it up as Christians, to whom is committed "the word of reconciliation," that "God was in Christ reconciling the world unto Himself."

The first duty of the Church and its greatest service to the world is that it be in very deed the Church—confessing the true faith, committed to the fulfilment of the will of Christ, its only Lord, and united in Him in a fellowship of love and service.

We do not call the world to be like ourselves, for we are already too like the world. Only as we ourselves repent, both as individuals and as corporate bodies, can the Church call men to repentance. The call to ourselves and to the world is to Christ.

Despite our unfaithfulness God has done great things through His Church. One of the greatest is this—that, notwithstanding the tragedy of our divisions and our inability in many important matters to speak with a united voice, there exists an actual world-fellowship. Our unity in Christ is not a theme for aspiration; it is an experienced fact. We can speak of it with boldness because our Conference is an illustration of it. We are drawn from many nations and from many different communions, from Churches with centuries of history behind them and from the younger Churches whose story covers but a few decades; but we are one in Christ.

The unity of this fellowship is not built up from its constituent parts, like a federation of different States. It consists in the Sovereignty and redeeming acts of its one Lord. The source of unity is not the consenting movement of men's wills; it is Jesus Christ whose one life flows through the Body and subdues the many wills to His.

The Christian sees distinctions of race as part of God's purpose to enrich mankind with a diversity of gifts. Against racial pride or race-antagonism the Church must set its face implacably as rebellion against God. Especially in its own life and worship, there can be no place for barriers because of race or color. Similarly the Christian accepts national communities as part of God's purpose to enrich and diversify human life. Every man is called of God to serve his fellows in the community to which he belongs. But national egotism tending to the suppression of other nationalities or of minorities is, no less than individual egotism, a sin against the Creator of all peoples and races. The deification of nation, race or class, or of political or cultural ideals, is idolatry, and can only lead to increasing division and disaster.

On every side we see men seeking for a life of fellowship in which they experience their dependence on one another. But because community is sought on a wrong basis, the intensity of the search for it issues in conflict and disintegration. In such a world the Church is called to be in its own life that fellowship which binds men together in their common dependence on God and overleaps all barriers of social status, race or nationality.

In consonance with its nature as true community, the Church will call the nations to order their lives as members of the one family of God. The universal Church surveying the nations of the world, in every one of which it is now planted and rooted, must pronounce a condemnation of war unqualified and unrestricted. War can occur only as a fruit and manifestation of sin.

This truth is unaffected by any question what may be the duty of a nation which has to choose between entry upon war and a course which it believes to be a betrayal of right, or what may be the duty of a Christian citizen whose country is in-

(Above) Oxford Conference meeting in Town Hall made up of delegates from over forty-five nations. Secretary Henriod is reporting

(Below) The Archbishop of Canterbury, with John R. Mott at his side, presides over this plenary session

volved in war. The condemnation of war stands, and also the obligation to seek the way of freeing mankind from its physical, moral and spiritual ravages. If war breaks out, then preëminently the Church must manifestly be the Church, still united as the one Body of Christ, though the nations wherein it is planted fight each other, consciously offering the same prayers that God's name may be hallowed, His Kingdom come, and His Will be done in both, or all, the warring nations. This fellowship of prayer must at all costs remain unbroken. The Church must also hold together in one spiritual fellowship those of its members who take different views concerning their duty as Christian citizens in time of war.

To condemn war is not enough. Many situations conceal the fact of conflict under the guise of outward peace. Christians must do all in their power to promote among the nations justice and peaceful coöperation, and the means of peaceful adjustment to altering conditions. Especially should Christians in more fortunate countries press the demand for justice on behalf of the less fortunate. The insistence upon justice must express itself in a demand for such mitigation of the sovereignty of national states as is involved in the abandonment by each of the claim to be judge in its own cause.

We recognize the State as being in its own sphere the highest authority. It has the God-given aim in that sphere to uphold law and order and to minister to the life of its people. But as all authority is from God, the State stands under His judgment. God is Himself the source of justice, of which the State is not lord but servant. The Christian can acknowledge no ultimate authority but God; his loyalty to the State is part of his loyalty to God and must never usurp the place of that primary and only absolute loyalty.

The Church has duties laid upon it by God, which at all cost it must perform, among which the chief is to proclaim the Word of God and to make disciples, and to order its own life in the power of the Spirit dwelling in it. Because this is its duty it must do it, whether or not the State consents; and the State on its side should recognize the duty and assure full liberty for its performance. The Church can claim such liberty for itself only as it is also concerned for the rights and liberties of others.

In the economic sphere the first duty of the Church is to insist that economic activities, like every other department of human life, stand under the judgment of Christ. The existence of economic classes presents a barrier to human fellowship which cannot be tolerated by the Christian conscience. Indefensible inequalities of opportunity in regard to education, leisure, and health continue to prevail. The ordering of economic life has tended to enhance acquisitiveness and to set up a false standard of economic and social success. The only forms of employment open to many men and women, or the fact that none is open, prevent them from finding a sense of Christian vocation in their daily life.

We are witnessing new movements which have arisen in reaction to these evils but which combine with their struggle for social justice the repudiation of all religious faith. Aware of the reality of sin, the Church knows that no change in the outward ordering of life can of itself eradicate social evil. The Church therefore cannot surrender to the utopian expectations of these movements, and their godlessness it must unequivocally reject; but in doing so it must recognize that Christians in their blindness to the challenging evils of the economic order have been partly responsible for the anti-religious character of these movements.

Christians have a double duty—both to bear witness to their faith within the existing economic order and also to test all economic institutions in the light of their understanding of God's will. The forces of evil against which Christians have to contend are found not only in the hearts of men as individuals, but have entered into and infected the structure of society and there also must be combated. The responsibility of the Church is to insist on the true relationship of spiritual and economic goods. Man cannot live without bread, and man cannot live by bread alone. Our human wealth consists in fellowship with God and in Him with our brethren. To this fellowship the whole economic order must be made subservient.

The questions which have mainly engaged the attention of the Conference are questions that can be effectively dealt with in practice, only by the laity. Those who are responsible for the daily conduct of industry, administration and public life must discover for themselves what is the right decision in an endless variety of concrete situations. If they are to receive the help they need in making responsible Christian decisions new types of ministry will have to be developed by the Church.

The fulfillment of the tasks to which the Church is called today lies largely in the hands of youth. Many loud voices are calling on young people to give themselves to political and social ideals, and it is often hard for them to hear the voice of Jesus Christ who calls them to be servants of the eternal Kingdom. Yet many of the younger generation, often in spite of ridicule and sometimes of persecution, are turning to Him, and individually as well as in Christian youth movements devote themselves to the renewal of the life of the Churches and to making known the Good News of Christ by word and action. We rejoice in their brave witness.

In the education of youth the Church has a two-fold task. First, it must be eager to secure for every citizen the fullest possible opportunity for the development of the gifts that God has bestowed on him. In particular, the Church must condemn inequality of educational opportunity as a main obstacle to fulness of fellowship in the life of the community.

While the Church is thus concerned with all education it has, also, a special responsibiilty to realize its own understanding of the meaning and end of education in the relation of life to God. In education, as elsewhere, if God is not recognized, He is ignored. The Church must claim the liberty to give a Christian education to its own children. It is in the field of education that the conflict between Christian faith and non-Christian conceptions of the ends of life, between the Church and an all-embracing community life which claims to be the source and goal of every human activity, is in many parts of the world most acute. In this conflict all is at stake, and the Church must gird itself for the struggle.

As we look to the future it is our hope and prayer that the Spirit of God may cause new life to break forth spontaneously in a multitude of different centres, and that there may come into being a large number of "cells" of Christian men and women associated in small groups for the discovery of fresh ways in which they may serve God and their fellow-men.

We have deeply felt the absence from our fellowship of the Churches that have not been represented at the Conference. Our hearts are filled with anguish as we remember the suffering of the Church in Russia. Our sympathy and gratitude go out to our Christian brethren in Germany; we are moved to a more living trust by their steadfast witness to Christ and we pray that we may be given grace to bear the same clear witness to the Lord.

We have much to encourage us since the Conference at Stockholm twelve years ago. The sense of the unity of the Church in all the world grows stronger every year. We trust that this cause will be yet more fully served by the World Council of Churches, proposals for which have been considered by the Conference and commended to the Churches.

We have tried during these days at Oxford to look without illusion at the chaos and disintegration of the world, the injustices of the social order and the menace and horror of war. The world is anxious and bewildered and full of pain and fear. We are troubled yet we do not despair. Our hope is anchored in the living God. In Christ, and in the union of man with God and of man with man, which He creates, life even in face of all these evils has a meaning. In His Name we set our hands, as the servants of God and in Him of one another, to the task of proclaiming God's message of redemption, of living as His children and of combatting injustice, cruelty and hate. The Church can be of good cheer; it hears its Lord saying, "I have overcome the world."

* * *

Book Chat

CHRIST OF THE COUNTRYSIDE, by Malcolm Dana (**Cokesbury Press**, Nashville, $1.00).

This book consists of about two dozen brief, inspirational studies of the "out-door" passages of the four Gospels. The author has collected the Scriptures in the life and teachings of Jesus which picture him on the rural highways and beside the sea teaching by the use of countryside illustrations. The lessons shown by the flowers of the field, birds, wild beasts, flowing grain and other growing things, as well as the majestic mountains and quiet waters, are familiar to all. Dr. Dana has collected and enriched them by his unique insight as one interested in the rural church and in a spiritual approach to the country life.

During this season when women's societies and other groups will be studying the home mission theme on the rural church there will be a need for helpful materials for use in worship services. Here is a book by one who is well-known to many people as the founder and director of the Town and Country Department of the present Church Extension Division of the Board of Home Missions.

Pastors will find here suggestive sermon helps. Teachers will use it for worship and inspiration. Everyone will be helped by reading it.

T. A. TRIPP

Recent Publications

The Board of Home Missions

Between Hope and Fear. How the Board of Home Missions faces the inner conflicts of American life. 6 pp.

For the Youth of the Southern Highlands. Opening doors of opportunity in the Southern mountains. 12 pp.

A Devolutionary Success

Our readers are so well acquainted with the word "devolution" that we hardly need to explain our title. The word stands for the process of turning over to the full and complete control of the native or national Church, or to national Christian leaders, institutions and work heretofore carried and paid for by a foreign missionary society. The word has been on the lips of American Board secretaries and missionaries for many years, and its equivalent—the creation of a "self-directing, self-propagating, self-supporting native Church"—has been one of the time honored policies of the Board for decades, if not for generations.

And now to the point: a very good sample of success in the process of devolution can be recorded in the remarkable work done by Mr. T. Buell, J.P., K.I.H., in the city of Bombay.

These facts came out on the occasion of the Golden (Educational) Jubilee of Mr. Buell; particularly at a farewell party given to him and his wife on the 30th of January, 1936. We are late in speaking of this largely because of an unusual delay in securing the data.

The story goes back to 1923 when the American Mission High School in Bombay had become a great and depressing problem to the Marathi Mission of the American Board. The treasury of the school was depleted and the school was in heavy debt; indeed, it was on the verge of a collapse, and unless something could be done soon and effectively the school would have to be closed.

No American missionary was in sight for the Principalship of the school. The Mission felt pressed to turn to an Indian for the first time in the history of the school. The Principalship was offered to Mr. T. Buell who was then Vice-Principal of the Sir Jacob Sassoon Free High School where he had labored for thirteen years, and who had been an instructor in mathematics in the Mission High School in Bombay seven years previous to that.

The position was offered to Mr. Buell because he had given evidence of being a man of vision, a good teacher, a man of fine character and educational ideals, full of public spirit, wise in administration and promising in other ways.

Mr. Buell was advised by his friends to remain where he was in the Sir Jacob Sassoon School. Financially and otherwise he was much better off than he could be in a school so run down as that of the Mission in Bombay.

Mr. Buell, however, felt a certain obligation to his old school and to the Mission and to the Christian community of the Bombay Presidency, and with remarkable faith and dauntless courage and unquenchable zeal he undertook what seemed doomed to be a failure from the outset. He was given five years in which to bring the school out of the "slough of despond" and we dare say that very few in the Mission felt that where Americans had failed an Indian would succeed.

But Mr. Buell "had the goods." Being blessed with a rare financial turn of mind and with good administrative sense, he proceeded to put the school upon a firm foundation. Indeed, it was but a short time before the school began to show such signs of new life as to draw forth words of appreciation from the educational authorities of the Indian Government. Buildings were renovated, better and spacious class rooms provided, new electric fittings installed, sanitary and hygienic lavatories and bath rooms constructed. The school compound was converted into a beautiful garden with coconut and areca nut palms and plantain trees. The outward appearance of the school was vastly improved.

Then the teaching staff was reinforced by the addition of highly qualified men. Scholastic records began to improve. There was a decided growth in the numerical strength of the school, and, to quote the words of the Educational Inspector, the school became "one of the best in Bombay in point of efficiency in discipline."

At first Mr. Buell was obliged to continue to receive financial appropriations from America, including the Principal's salary and those of two American teachers paid directly by the American Board. By 1932, however, the school was running without any financial appropriation from America, not even the Principal's salary. In other words, the school was placed by Mr. Buell within the short period of a decade on a sound basis of financial independence, and when Mr. Buell gave up his work last year to retire as honored Emeritus Principal to his old home town in Ceylon, he not only left the school actually without debt but he left behind him an endowment fund built up through gifts of Indian friends and in other ways, thus insuring its future stability.

Bombay gives Buell a banquet, Sir Phiroze Sethna making the speech of appreciation. Mr. Buell is at speaker's right, doubtless looking self-conscious

Personalized Handwork

By Agnes Kelsey Shute

IN the "old days" Missionary Handwork loomed large on the horizon. We sent out boxes and boxes of it from the "Board rooms," and we asked people to send all the contents of their bureau drawers to missionaries because they were crying for all the things we were constantly throwing away. I have heard missionaries tell how they could use every scrap of old material and cast-off clothing.

But those good old days are gone forever! Nobody wants to pay heavy duty on a lot of junk. Americans are apt to value too highly the things they send, and duty is charged according to the valuation indicated on the customs tag.

Is the day of Missionary Boxes or Missionary Handwork gone forever, too? No, indeed! There is still the great and never-quite-met need of the Home Mission field, and there are many things we can do for our friends abroad.

We need to personalize our handwork, that's all. We no longer wholesale it. Everything must fit a person and a personal need. Missionaries still need our help in the line of materials and articles which are difficult to secure in distant posts, and which will make life and work in the foreign field easier, but we need to know our missionaries. We need to make our handwork or "box work" gifts a real supplement to their particular interests.

I have discovered missionaries who want garden seeds—just the ordinary kinds that we ourselves collect after our favorite plants have ceased blossoming. Putting them in separate envelopes with a colored picture as well as the name on the outside makes a worthwhile job for younger hands to do!

One missionary in North China has a "Friendship Garden" in the yard of her little Chinese house, and there "East meets West," and her friends are blossoming in the seeds and bulbs they send her.

For one who knows a missionary who is dramatically inclined, there is a constant fascination in keeping one's eyes open for plays which she could use with the American group in the hills in the vacation period. And what a thrill one gets to have a missionary in China write that she was able to translate the little Easter play you sent into a Chinese interpretation which was given by all the members of a little Chinese church, and that through taking the parts of the first Christians those new Chinese Christians had gained a new enlightenment on the life of a follower of Jesus.

Can you imagine the limitless

possibilities for one who knows in Japan and China missionaries who are helping the national Christian women to raise their own church budgets by means of bazaars where they sell simple articles which they have copied or adapted from American-made samples? Almost *any* woman missionary can use patterns of various kinds, as well as knitting and crochet directions, too.

It does not require a very intimate connection with missions to find a hospital which needs surgical dressings or even old sheeting cut into strips of the proper sizes for bandages. And think of the thrill of finding a Chinese woman doctor who is constantly wishing for little home-made paper scrap books which are light enough for a sick Chinese child to hold! Where are all our children's groups when such desires are to be found!

One of my most interesting friends is an American Board social worker who is also a teacher of practical art. I never read an article about marionettes or see a page of toy patterns or animal cut-outs, or some new suggestion in the field of art, that I do not reach for the scissors with her in mind. And she can convert pieces of cellophane and colored paper into the most fascinating Christmas decorations or fancy place cards for a missionary festive occasion! Who wouldn't love to collect odds and ends to slip into a manila envelope for her?

Partners in Africa offer us the greatest challenge, I sometimes think. The primitive conditions there enhance the value of any little thing we do to help.

One missionary I know treasures colored pictures mounted on construction paper or cardboard and gives them to newly-married Christian girls for their little bare huts. A letter from her just the other day said that an outstanding African girl, a graduate of one of our Christian schools, was to be married, and, wrote the missionary, "I must see if I have one of your mounted pictures left so that I can give it to her for her new home."

I have discovered another Africa missionary who craves old Christmas cards which she can use with her school girls in making second-hand Christmas cards, books, needle-cases, and other articles for the Christmas celebration in the station schools.

It's hard to find a missionary who wouldn't appreciate sturdy cotton dresses for babies or little girls, and they say we *always* forget that some of the children are boys and could wear little suits! Babies' layettes are popular everywhere, too, and the missionaries who need them most are very easily discovered.

Current magazines, when one has read them, are welcomed, even when a bit old, by missionaries who do not have subscriptions to them. *They* cannot run over to the library and read them any time they wish! If you have a friend on the foreign field, it's easy to find out what magazines she has.

One of the joys my family shares with a friend across the sea is the *Readers' Digest* which we send every month to an Indian pastor in the Marathi Mission. We save the wrapper in which the magazine comes to us, and just pass it on.

There is nothing like the outreach of our personal interests to broaden our minds and our lives. I envy our missionary friends who have these contacts at first-hand, but we can share their interests by proxy, through the gifts of our hands. "Handwork" has not out-lived its usefulness!

Note:—Where do you find out how to discover missionaries who need things? Mrs. White's or Miss Seabury's offices in New York and Boston, or the Handwork Secretary of your own state woman's organization can tell you.

Personnel of the Boards

The Edward Fairbanks of Vadala

On August 8, Dr. and Mrs. Edward Fairbank landed in Boston after forty-four years of notable service in the Marathi Mission, India. Having just passed his seventieth birthday Dr. Fairbank is retiring from service on the field, although he is so vigorous that it is hard for his friends to realize that he can have reached the retirement age. Indeed, the mission doctor has advised his young successor in the district work not to "try to keep up the pace that Edward Fairbank has set."

In 1893 Edward Fairbank, son and grandson of American Board missionaries, arrived with his wife, Mary Caskey Fairbank, in Bombay. In 1898 they went to Vadala, where his father had started work in 1857 and his brother Henry had preceded him. For eighty years these three have given continuous service of rare quality to the Vadala District and today Edward's son Robert and his wife are carrying on the great tradition.

There are many ways in which Dr. and Mrs. Fairbank have served the land in which he was born. Very soon after arriving in Vadala they faced the terrible famines of

1898-1900. He organized relief works whereby village improvements were carried out and the large Vadala church was built. This is visible for many miles and is a reminder to the villagers of the friendly helpfulness of the missionary in time of crisis. Dr. Fairbank has in a remarkable degree the qualities of a conciliator and won the confidence of the people to such an extent that from all over the district they brought to him their quarrels, trusting his justice and reason to make a fair settlement. From Vadala itself no law suit has gone to court in the 39 years that he has lived there though they are a people prone to law suits.

Due to his success in his own district his reputation grew and he was called from far and near for important service. While answering these calls generously, he would not allow them to interfere with his tireless touring in his district. By the intimate contact of these tours and by well planned monthly conferences with his workers, he was able to exert a remarkable Christian influence. Vadala district churches have gone further in self-support, have furnished more leaders and have exerted a larger influence on non-Christian neighbors than any others in all Western India. In this district there is remarkable responsiveness by all classes to the Christian appeal.

Dr. Fairbank took great interest in the problem of helping new missionaries in their study of the language. His little book, *A Start in Marathi*, was accepted as an indispensable aid in such study. The Language School, founded in 1913, has always used it and has depended on Edward Fairbank during his hot weather vacation as leader, counselor, examiner and teacher. Some 1000 missionaries of many denominations have gained from him, in this school, not only help in language study, but a sympathetic understanding of the people among whom they were to work.

Any word about the Fairbanks would be entirely inadequate without some tribute to Mrs. Fairbank. The care of house and children and limited physical reserves, never prevented Mrs. Fairbank from making that home a haven into which all who came were welcome and from which every one went away rested and greatly enriched, in body, mind and spirit. In her care for the work among women and children she had the faculty not only of putting responsibility upon Indian shoulders, but of passing on to them wisdom and courage to carry the burden.

Mr. Hackett

Measured in terms of the spread of the Christian spirit and the development of the world-wide Christian community the missionary career of Dr. and Mrs. Fairbank will rank as one of the truly great ones in the records of the American Board. Year by year they have given themselves with such winsomeness and devotion as to spread light and life wherever they have been. The tributes of gratitude and love that have been poured out upon them by every group in India with which they have been connected are remarkable. The mission field is the loser by their retirement but America is the gainer. During the coming year many of the churches will have the privilege of hearing Dr. Fairbank's gripping story and catching something of his spirit.

A. H. Clark

Back to Japan

In the Missionary Herald for January, 1920, appeared "A Call to the Colors." This was read by a young man down in Kentucky and when in the list of workers needed for the foreign missionary field of the American Board—general supervisors of church and evangelistic work, men for institutional work among young men, specialists in religious education, educators, "twenty-seven doctors, eleven trained nurses, six agricultural and industrial workers"—he came to the request for "five treasurers and business agents" he wrote in at once.

For five years, except for fifteen months in the army, his work had been in the business administration and care of trust funds, first as cashier and then as assistant treasurer, of Berea College, his alma mater. His responsibilities were greater than those of the average college assistant treasurer in that Berea was a community in itself, operating a power plant, laundry, construction department which erected and repaired all buildings, printing department, farm, dairy, bakery, cannery, besides boarding halls and dormitories. He had been a great factor in organizing and putting all these adjuncts on a business basis.

He also organized and had general oversight of athletics, himself an athlete, playing and coaching tennis, football, basketball and baseball. His boys were devoted to him, for he was a splendid mixer and full of fun.

He was in line for the treasurer-

ship, and both he and his wife, a trained nurse, who had been in Dr. Grenfell's hospital in Labrador, and for two years before her marriage had been superintendent of the Berea College Hospital, were doing a great and important work. One thing only would take them from it: the opportunity for greater service. So in 1920 they went to Japan.

Mr. Hackett is Field Treasurer of the Japan Commission and Financial Director of Kobe College, a task which alone involved fairly recently the erection of a $500,000 plant on a thirty-acre campus. Twice recently he sailed 4,000 miles to Micronesia to transact mission business there. He has been the second missionary to become president of the American Association, a group of American business and professional men in Japan.

The Hacketts returned to Japan in August.

Jeannie Jillson

THE Principal of the High School in Beirut, Syria, came home on furlough in July. The school was a merging in 1934 of the American Board school established in 1922 for the girls of refugee families and the high school for boys which was a community enterprise. The boys were being prepared for business, so had more mathematics and French, while the girls were being trained for teaching or nursing and needed more English in their studies. But the adjustment, under Miss Jillson's skillful handling, was successfully made, and the spirit of the students has been fine.

Miss Jillson was Principal of the Girls' School at Brousa, Turkey, 1910-1929, having taught in Smyrna from the time of her appointment in 1904—and probably before that while living in the home of her sister, Mrs. MacNaughton. She is a Massachusetts woman; was born in Jamaica Plain, and was graduated from the Emerson College of Oratory.

A Sky Pilot Who Scans the Skies

SINCE his retirement from the active ministry Ralph B. Larkin, formerly superintendent of Southern California and pastor of the North Church of Berkeley, has developed into something of an astronomical evangelist. He spent much of the last winter travelling among both the Negro and white schools of the South with his large

Seeing birds and flowers through Dr. Larkin's telescope

telescope. In addition to lecturing on astronomy he would set up his telescope on the campus and let all comers gaze not only at the wonders of the heavens but also at the hidden beauty of flowers and the intricacies of the bugs which stop for a rest on their petals. Everywhere he went he was welcomed with delight by the young people. The picture shows him with his telescope at Cotton Valley School, near Fort Davis, Alabama. Other American Missionary Association schools which he visited were Tougaloo College and Lincoln Normal School.

Charles L. Storrs

OUR favorite indoor sport, just now," wrote the Storrs in January, "is planning for our trip in June and July . . . We shall 'go hard' across Siberia . . . it is cheaper than going eastward, so we hope to have a fortnight in England. Once in the homeland we are eager to see as many of you as we can and talk with you face to face . . . And how are we leaving Shaowu? Very low in its Executive Committee mind right now as there seems no foreigner to carry on . . . We are praying that our Heavenly Father will raise up someone to hold the fort until we can get back in 1938 . . . The great crying need now is for a doctor."

Mr. Storrs is a Boston man, graduating from the Boston Latin School; received his B.A. from Amherst in 1896 and his B.D. from Yale in 1901, interrupting his Yale course for a year as Secretary of the Students' Christian Association at the University of Michigan. He was pastor of the Congregational Church in Hillsboro, New Hampshire, then for three years, going to China in 1904, where he has been doing evangelistic work in Shaowu ever since. In 1916 Mary Goodwin, a Bryn Mawr graduate and M.A., came to Shaowu with the Kelloggs. A year later she became Mrs. Storrs.

William Woodard

MR. WOODARD arrived in July on furlough to join his wife and two younger children who had come home in January; the elder children remained to finish their school year in Japan.

The Woodards have oscillated between Japan and Korea, though their work has been with the Japanese in both places. Mrs. Woodard got into close personal touch with Japanese women in their homes in Seoul, though she made little of her

Miss Thomas

achievements when viewing "the mountains Bill is slowly, quietly removing." Her lively letters to family and friends gave the best idea of what her husband was doing with his work in church and Y.M.C.A., Business Men's Bible Class, personal contacts, official business.

She wrote of one of her babies as "our pet extravagance. Bill says she looks like we had picked her off the *Ladies Home Journal* cover. She's our substitute for auto, radio, movie and concerts. About the only luxury she doesn't afford us is a full night's sleep!"

After five years in Seoul, following ten at Sapporo, Japan, Mr. Woodard was chosen by the Board of Directors of the Kumiai Churches for the central office in Osaka, Japan, and assigned to the evangelism and education departments, where he carries heavy responsibilities.

Mr. Woodard is a Michigan man; graduated from Kalamazoo College 1918; entered the Army; graduated from Union Seminary in 1921 and then went to Japan. Mrs. Woodard (Harriet Mead) is also from Michigan; studied at Western Reserve University a year and took ten months of a nurse's training.

In the Hospital, Madura

ALREADY in the Willis F. Pierce Memorial Hospital in Madura, India, is Marjorie Gwendolyn Thomas, for she went there from Australia. She is a cousin of Dr. Horace S. Thomas, who is also from Australia, and, always keenly interested in missions, was by him inspired with the desire to work with the staff of the Madura Hospital. After two years of musical study, she completed twelve months in the Presbyterian Babies' Home, a recognized center for Infant Welfare and Mothercraft, then worked three years in the Epworth Hospital of Melbourne, passed State examinations at the University of Melbourne and received the Dux Gold Badge which is awarded to a candidate with the highest marks during her years of training in ward work; took first prize in obstetrics. After engaging in staff work and work in charge of a large private hospital, she went back to Epworth Hospital and was Night Superintendent for some time.

Laura Ward

WITH the Storrs, across Siberia came Miss Laura Ward of Diongloh where she has had the supervision of day schools and the work of the Bible women. Work with women has been of primary importance in the evangelistic work of the district, starting at an early date. Women there have never been allowed to work in the fields, therefore have had more time for Bible study and attendance at meetings, and they have become the foundation of the church, in numbers and influence. The Rindens "scarcely dared to think how they should get along without Miss Ward."

Laura Ward is daughter of the former treasurer of the American Board, Langdon S. Ward. Therefore she is sister of Dr. Mark Ward, Medical Secretary of the Board, and of Mary Ward of Merzifon, Turkey. She was graduated from Mount Holyoke College and taught six years before appointment to the Foochow Mission in China.

To Criminal Tribes Settlement

MIRIAM DALTON BROWN of Lancaster, Massachusetts, has been appointed to the Marathi Mission, India, with the expectation that she will take up work in the Criminal Tribes Settlement—now called Industrial Settlements—in Sholapur. The work makes a strong appeal to her, as she has a deep social interest. Daughter of a Congregational minister, Rev. Frederic Kenyon Brown, who is an Englishman by birth—her mother is "a Yankee"—she was brought up in the ideals found in the Bible; had some of her beliefs shaken by student companions in college; went to a theological seminary eager to find the truth behind religion; and there found a revelation of the ulti-

Miss Brown

mate value of Christianity, God, a living, personal reality.

Most of her childhood was spent in the country. She spent a year in Boston University, then went to the American International College in Springfield, where she earned her B.A. in 1933, four years later receiving her B.D. from Hartford Theological Seminary.

Dr. Dodd Goes to Berea

THE American Board is deeply appreciative of the fine medical missionary service rendered the people of the Near East by Dr. Wilson F. Dodd, during the fifteen years that he has been a missionary of the Board.

Now, for the sake of his children, left motherless by the death of Mary Farnsworth Dodd, December 17, 1936, he has decided to remain in America with them, and has accepted the position of college physician at Berea College.

Returning to Turkey, the land of his birth, after the Great War in 1922, Dr. Dodd spent a great part of his first term on the field in medical relief work, being stationed for several years in Constantinople and Merzifoun, Turkey, and then for three years in Beirut, Syria.

In 1929, returning to the field from his furlough, he secured his license to practice medicine in Turkey and settled down in Caesarea, his birthplace. There he reopened the mission hospital where his honored father had given over thirty years of noteworthy service. Reports and letters from the younger Dr. Dodd indicated that his five years at Talas were indeed happy and profitable ones.

In 1934, because of financial reasons, the Talas Hospital was merged with the mission hospital in Gaziantep and Dr. Dodd, as surgeon, was sent to be associated with Dr. Dewey, a specialist in internal medicine at the Azariah Smith Memorial Hospital at Gaziantep. They were a fine team and in two years the hospital doubled the number of patients admitted annually and increased its bed occupancy from 74 per cent in 1934 to 93 per cent in 1936. The local income of the hospital increased 50 per cent in that period.

It is with real regret that the American Board releases Dr. Wilson F. Dodd, for a few years at least, for service here in America. With his fine missionary heritage, his professional training and experience, his genuine efficiency, and even more for his sincerely friendly spirit which has captivated everyone who came in contact with him, Dr. Dodd will be a great loss to the mission work in Turkey.

Dr. Dodd

MARK H. WARD

Alzina Munger

FOLLOWING a serious illness, Miss Munger came home the last of June from Taiku, China, where she has been engaged in school work ever since her appointment in 1915. "I have always wished I could do both school work and village work," she wrote last year after a short stay at a rural service center where a class of girls studied with her every morning Thousand Character lessons, singing, stories from Chinese history. She visited the homes and talked with the elders: this rural work she particularly enjoyed. And when forbidden class work there were "just individual conferences of half an hour twice a week with each teacher, class visitation, and office work of which there was a good deal to do." Miss Munger is a Carleton College alumna and took her Master's degree from Columbia University in 1929. With her was her mother, who had gone with her to Taiku when she returned after her last furlough in 1930.

Alice Murphy

WITH the Mungers, mother and daughter, came Alice Murphy and her mother, from Tehsien, China, where Miss Murphy has been doing evangelistic work, both in that area and in the field of Lintsing where she was formerly stationed. Her first interest, she wrote some months ago, still went to Lintsing, and she spent much time on the road with the traveling Ellis Christian Laymen's Training School, which usually has spent three months in a village. For the rest, church and Sunday-school work, Vacation Bible Schools, and home visiting. She divided her clothing into four classes: the fourth class a collection of castoffs with a neat Chinese garment on the outside, to be worn in the country; the first class for wear in cosmopolitan Peiping; one kind she could wear in Lintsing, another in Tehsien. Alice Murphy was born in Montana; was graduated from Tabor College; took a course at the Kennedy School of Missions; and went to China in 1925.

Valley Nelson

In the party with the Mungers and Murphys was Valley Nelson, R.N., from the Hospital at Tunghsien. Readers of the HERALD may note the picture of her at the foot of a patient's bed on page 150 of the April number. On page 14 of the January number is a picture of the head of the hospital Dr. Hugh L. Robinson with a group of assistants at an operation. Miss Nelson is the superintendent of the Chinese nurses, but she used to be at the hospital in Lintsing. From the Sunflower State, she is an alumna of the University of Washington and of the Seattle General Hospital.

George Durand Wilder

"My career has simply been that of an ordinary missionary and I much prefer looking forward to looking backward," wrote Dr. Wilder once when asked to reminisce. So we may suppose that producing with Dr. James Ingram a book on the *Analysis of Chinese Characters,* with Mr. Hugh Hubbard a *Tentative List* of over fifteen hundred Chinese birds; writing pamphlets and a number of articles published in scientific magazines; and serving for a period as President of the Peking Society of Natural History, are all very *ordinary* avocations!

Truth to tell, they do represent hobbies only. "The first sixteen years of my stay in China my main interest was starting churches in our country fields, and I had more or less to do with some thirty churches in and around Peiping. That is a fundamental task on which depends the success of nearly every other form of welfare work, like education, medicine, famine relief, agricultural improvement, etc."

He had much to do with the subjects he mentions—except medicine—however, teaching in Yenching University, where he did much translating of essential material from the English; engaging in flood relief in 1917 and 1918; working in famine relief in 1926 when he represented America on the Commission of ten Chinese and ten foreigners; and at that time starting in Tunghsien the training of rural preachers along agricultural lines. While he was there occurred the "emergency" the meeting of which by his Chinese associates he described in the December, 1933, HERALD.

He is a graduate of Oberlin College—so is Gertrude Stanley Wilder, daughter of a missionary to China, who married him there in 1895, and of course accompanies him on furlough—acquired a D.D. from it in 1915; earned a B.D. from Yale in 1894, and immediately sailed for China. He lost everything in the Boxer rebellion but upheld the morale of his group. His present station is Tehsien.

Grace Towner

GRACE TOWNER arrived on furlough in July. A Kansas woman and a Washburn College alumna, with a year at the Congregational Training School in Chicago, she taught school in this country for five years and was superintendent of schools for one year before her appointment to the Central Turkey Mission in 1912. She was teacher in and then Principal of the American School for Girls in Adana until for financial reasons it was closed in 1932, and has since taught in the American College at Tarsus—not many miles from Adana. That school is fifty years old this year, though it did not become an American Board institution until 1903. Rev. William Sage Woolworth is its Principal.

Harold Matthews

Now on furlough is Mr. Matthews who was one of those at Fenchow when the Shensi Communists, invading Shansi, almost reached the gates of the city in the spring of 1936. The latter part of May they disappeared almost overnight, leaving only local bands of outlaws to raid the country. With his major work evangelism, Mr. Matthews was deeply concerned over the evangelists, Mr. Wang Chin Mao and Mr. Sun Chien Ch'ing, who were for a year in the Communist center in North Shensi, but was greatly relieved at their final safe return after much suffering. They and their families lost all they had—except their Christian faith. Another evangelist, Mr. Ho Ch'ing Hsin, at another place, lost all through a Communist raid, facing the problem of securing bare necessities before the winter.

What stories Mr. Matthews will have to tell during his furlough about his brave and devoted Chinese associates!

Harold Matthews is from Iowa and a graduate of Grinnell College—ditto, ditto Grace Matthews—; was in the Ambulance Corps in the Army seventeen months during the War; took his Master's degree from the University of Chicago in 1920; graduated from Chicago Seminary two years later, and went to China in 1922.

William E. Hawkes

APPOINTED in 1923, Mr. Hawkes has been connected with Anatolia College in Thessaloniki from the time it was opened in rented buildings in 1924. He also taught in the refugee schools.

A native of Utah, he graduated from normal school in 1914; from Idaho College in 1915; attended Hartford Seminary 1915-1917, then did army Y.M.C.A. work; for over three years, under the Near East Relief, he had charge of an orphanage of 700 boys in Sivas, had charge of relief supplies in Sivas, and the upkeep and repair of

"Faculty" and "students" of the Ohio summer conference, Dennison University, Granville. Walter James is in front row, third from the right. Otto Reuman is at extreme right, second row. Front row, left to right: D. J. Julius, Warren Denison, Fred Ulrich, Lucy Eldridge, Pres. Giles of Ohio Young People, Archie Hook, Louis Greene, Walter James, Mary White, Irwin Shaver. The second row also contains Faculty members, including Mrs. Morse of Oberlin who stands behind Pres. Giles; also Adelbert Redfield of Pleasant Hill (at extreme left)

all institutions; he returned to graduate from Hartford Seminary in 1923.

Seven years ago he married Miss Jessie Newgeon of New Haven, Connecticut, who had taken the degrees of Bachelor of Music from Yale and Master of Sacred Music from Union Seminary in New York, and was at the time assistant professor of Music at Hood College. They came to America this summer.

Personals

Rev. and Mrs. Robert B. Whitaker of Freewater, Oregon, who were reappointed to the North China Mission on April 13, and expected to sail in October, have had to postpone their going until next year.

Dr. Edgar H. Brookes, Principal of Adams College, Adams, Natal, has been elected as senator from Natal, to represent the native people. He has received over 132,000 votes, while his runner-up received only 62,000.

Mary F. Denton, Ed.D., for forty years in Japan, who retired from active service in 1928, but continued to be at the Doshisha, was the only foreigner to be granted an audience by Her Imperial Majesty, the Empress Dowager, on June 12, at the Imperial Palace in Kyoto.

Dr. Hilda Lazarus of Madras, head of the Lady Willingdon Medical College and of the Government Caste Hospital, visited Boston, was entertained at tea in the office of the American Board, July 29, and gave an address on the problems of Indian Womanhood. She is the recipient of medical degrees from London, Dublin and Edinburgh, and is a Fellow of the Royal College of Surgeons. An outstanding representative of modern Indian womanhood, she has made a strong impression wherever she has given addresses in America.

In Memoriam

Walter N. James

On July 2nd, at noon, Rev. Walter N. James slipped away into the "Life Beyond." It was at the state Young People's Conferenec held at Dennison University in Granville, Ohio. He was a faculty leader there. The student assembly had just closed and he had raced to the dormitory for his mail.

"Apparently in normal health," writes the editor of the *Ashtabula Star-Beacon*, "the end came with a tragic swiftness and unexpectedness that made the fact of his death almost unbelievable."

Funeral services were held on Tuesday, the 6th, in the First Congregational Church of Ashtabula, of which Mr. James had been pastor since September 1, 1935. The church auditorium was filled to capacity, many seeking seats in the chapel annex. A rendering of "I would Be True," composed by Mrs. James, was sung. Rev. C. A. Keller, pastor of the Second Congregational Church, read the Scriptures and Oxenham's "The High Way," a favorite of Mr. James, and offered prayer.

The service was conducted by Rev. Otto Reumann of Medina, an old friend and classmate, member of the same young people's conference and, like Mr. James, a former missionary under the American Board.

Mr. Reumann, in his eulogy, referred to his friend's fine character, his love for young people, his habitual choice of the highest things, his legacy of "something eternal, spiritual, to the House of Fellowship in a great city"; to his kinship with the author of the hymn, "This Is My Father's World."

Those of us who knew Walter James will ever think of him as a young, vigorous, Christian, an enthusiastic missions advocate and worker at home and abroad, a public-spirited citizen, wise yet courageous in social action, a sincere thinker and broad-minded preacher, an approachable, responsive, friend.

We shall remember with gratitude Walter James' optimism and cheeriness,

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his friendliness and coöperative spirit, and shall take heart in the belief that all this and more will go on working in the life of the young of America for whom he lived and died.

Mrs. Denison

Abbie Burnham Denison, wife of Dr. Warren H. Denison, Assistant Secretary of the General Council of Congregational-Christian Churches, died at Dayton, Ohio, July 16, 1937, at the age of sixty-two years. She had been ill for 10 months with spinal arthritis. Brief funeral services were held at their Dayton home July 19 under the direction of their pastor, Rev. Frank J. Wright, and their son-in-law, Rev. Judson E. Fiebiger. Services were also held in the church at Troy, Ohio, their first pastorate. This service was in charge of the pastor, Rev. Archie H. Hook and Dr. Frank G. Coffin. The burial was in the Riverside Cemetery at Troy.

Mrs. Denison first met her husband at Antioch College where they both graduated in June, 1896. After their marriage that same month they took up pastoral work in Troy (Christian Church), where they served for eleven years. Here were born their four children: Paul, Harold, Martha and Mary. They then moved to Norfolk, Virginia, and ministered there for eleven years. They moved to Dayton in 1918 where for the last nineteen years Dr. Denison has served the denomination in national secretarial positions.

Mrs. Denison was always strong for missions. She was in great demand as a speaker, an organizer and writer. She was Treasurer of the Woman's Board of Home Missions of the Christian Church from 1908 to 1922. She was Chairman of the Organization Committee that planned the union in 1921 of the Woman's Board for

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Foreign Missions and the Woman's Board for Home Missions of the Christian Church into the Woman's Mission Board of the Christian Church. She was the first President of this new Woman's Mission Board from 1922 to 1926, retiring on account of ill health. She served on the Continuing Committee that helped to work out the union of the woman's mission work when the Congregational and Christian churches united. She has served as Associate Moderator of the Ohio Conference of Congregational and Christian Churches and was a member of its Board of Trustees until illness caused her to tender her resignation a short time ago.

In many ways and at all times was she a worthy helpmeet and life partner and a church leader of wisdom and power. The HERALD extends its deep sympathy to Dr. Denison and family and to those who formed the many circles in which they found inspiring association with this noble Christian woman.

Ella E. Williams

Miss Ella E. Williams, retired cashier of the American Board, died of bronchial pneumonia Saturday, July 10, at her home in Quincy, Mass. She was in her eighty-seventh year. Services held in her home on Monday were conducted by Rev. George E. Gilchrist, pastor of the Bethany Church, Quincy, of which she had been a member for over seventy-five years.

Miss Williams was a native of Quincy. She was educated in the public schools of that city and later taught bookkeeping in Bryant and Stratton's Business School of Boston.

In 1893 she became cashier of the American Board and remained in that position until her retirement in 1924.

During her thirty-one years of service in the Board's treasury department Miss Williams was deeply respected for her ability in keeping books, her accuracy in accounts, her fidelity in handling cash, and, above all, her quiet, steady, unruffled, cheerful spirit. Those who knew her best and lived closest to her, bear ready testimony to her "lovely and sweet disposition, her wonderful character, spiritual influence, and desire to make others happy."

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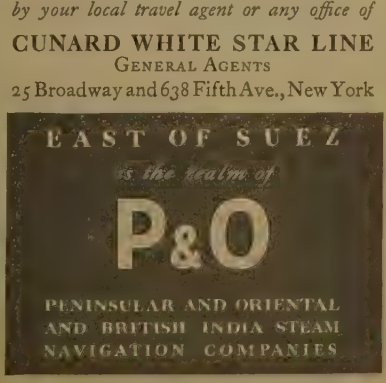

The Chronicle

APPOINTMENT

Miss Miriam Dalton Brown of Lancaster, Massachusetts, a worker in the Sholapur Industrial Settlement of the Marathi Mission.

FURLOUGHS AUTHORIZED

Dr. and Mrs. William J. Jameson of the Ceylon Mission, beginning in the spring of 1938.

Miss Katie Wilcox of the Madura Mission, beginning in the spring of 1938.

SAILED FOR THE FIELD

Mrs. Philip D. Dutton, from San Francisco, July 10, returning to the North China Mission.

Mr. and Mrs. Arthur J. Orner, from Boston, July 11, returning to the East Africa Mission.

Mrs. Frank T. Meacham, from New York, July 28, returning to the East Africa Mission.

Mr. and Mrs. F. Sidney Dart, from New York, July 30, returning to the West Central Africa Mission.

Miss Bertha B. Morley, from New York, August 4, returning to the Near East Mission.

ARRIVALS ON THE FIELD

Rev. and Mrs. James F. Edwards, in Poona, India, in June, returning to the Marathi Mission.

Rev. Max H. Harrison, in Bangalore, South India, July 1, returning to the Madura Mission.

Rev. and Mrs. Ray E. Phillips, in Durban, Natal, July 3, returning to the South Africa Mission.

Dr. and Mrs. Willis H. Willis, in Mt. Silinda, South Rhodesia, July 5, returning to the East Africa Mission.

ARRIVALS FROM THE FIELD

Mr. and Mrs. R. Bonsall Smith of Talas, Turkey, in New York, June 29.

Miss Alzina C. Munger, Miss Alice E. Murphy, Miss Valley L. Nelson, of the North China Mission, in Vancouver, June 29.

Miss C. Grace Towner of Adana, Turkey, in New York, July 1.

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DEATHS

The ashes of the late Mrs. Florella Pedley Van Hyning of Jacksonville, Florida (see March HERALD, p. 126), were interred in the Newton Centre (Mass.) Cemetery beside those of her father, Dr. Hilton Pedley, on July 25. The service was ably and beautifully led by Dr. Frank A. Lombard of the Japan Mission and was attended by various members of that mission family.

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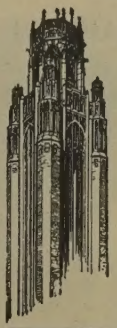

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